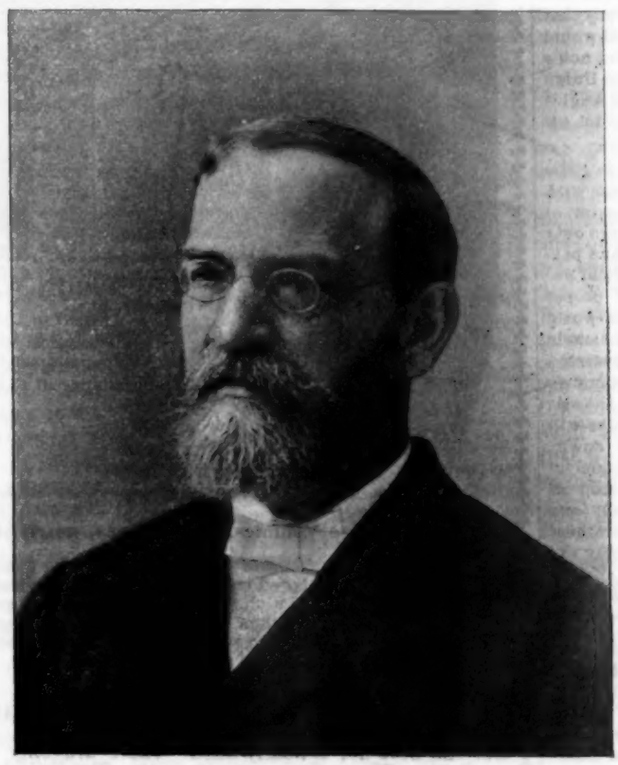
Rev Chas E Hall Jan99

Zion's Herald

Wednesday, June 1, 1898



Rev. William F. Warren, S. T. D., LL. D.

President of Boston University.

WAR NOTES

—— Capt. Charles E. Clark, U. S. N., commander of the first-class battleship "Oregon," is the first naval officer to bring a great modern battleship around Cape Horn. The "Oregon's" commander is fifty-five years old. He was born in Bradford, Vermont. His wife is the daughter of Wendell T. Davis, of Greenfield, Mass., and his sister is the wife of ex-United States Senator John Conness. Capt. Clark has witnessed several severe engagements, including the Spanish bombardment of Callao, and he was with Farragut at Mobile Bay. — *Boston Journal.*

—— Cherishing peace and slow to anger, the American people have been forced to war by the conduct of Spain. Now that they have been compelled to war, they will not rest until the American hemisphere has been forever freed from the oppression of Spanish misgovernment, nor suffer the tyranny which fell before Dewey's guns to ever rise again to crush the people of the Philippines. — *Henry Cabot Lodge.*

—— I don't know what the future has in store for us; I don't know what arrangements may be possible with us; but this I do know and feel, that the closer, the more cordial, the fuller, and the more definite these arrangements are, with the consent of both peoples, the better it will be for both and for the world; and I even go so far as to say that terrible as war may be, even war itself would be cheaply purchased if, in a great and noble cause, the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance. — *Mr. Chamberlain,* in his Birmingham speech.

—— Looking to the future, there is little risk in predicting that when our war with Spain shall have passed into the realm of history, it will be found that we are only standing on the threshold of a new and better era in our political and commercial development. The assumption of our proper place among the Great Powers of the world will take away the taint of provincialism from our politics and will prove a sovereign cure for the mental and moral hypochondria which is one of the weaknesses of the national character. The freedom of Cuba will be a glorious object lesson to other down trodden millions of men, and the wonderful island that is soon to echo to the tread of American armies will afterward present one of the fairest of all possible fields to American merchants. In a few years we may expect to have always ready a fleet and an army with which to hold our own against all comers. — *New Orleans Times-Democrat.*

—— A war cuts away a lot of dead wood and sham prominence. It strips off many epaulettes and dims parade stars. In political life it deals more gruffly with incompetence than peace ever does. In all respects it tests its resources, both in men and material, and it demands merit. Out of the new conditions that this procedure creates new men are bound to rise, and the whole result will be fresher vigor, better blood, and more progress. — *Baltimore American.*

—— America will one day become what England is today, the head steward in the great household of the world, because her service will be the best and the ablest. — *William E. Gladstone.*

—— War puts upon the conqueror a responsibility which a Christian nation cannot shirk. To plead that it does not want it is unmanly and faithless to the high sense of duty which dictated intervention. What it may be the duty of this nation to do, it cannot now know, beyond that first plain duty of putting an end to Spanish barbarism and tyranny in the West Indies. But no one can measure the value to the American people of the education they are now gaining every hour in the responsibility of civilized nations toward and on account of each other, and in the imperative duty of standing ever prepared to meet with manly fortitude and Christian purity of purpose what responsibilities may devolve upon them. — *New York Tribune.*

—— Officers sent here by foreign governments to observe our methods of conducting military operations are quoted as expressing astonishment at the ease with which the United States secures volunteers for its army. — *New York Times.*

—— If we are fighting we must remember, and our ministers should teach our people, that it is solely for purposes of humanity. We have liberty and we have strength. A people close to us are oppressed and weak. Because they have a right to freedom and are trying to get it, and are our neighbors, we help them. It is a war of humanity — simply that and nothing else. — *Independent.*

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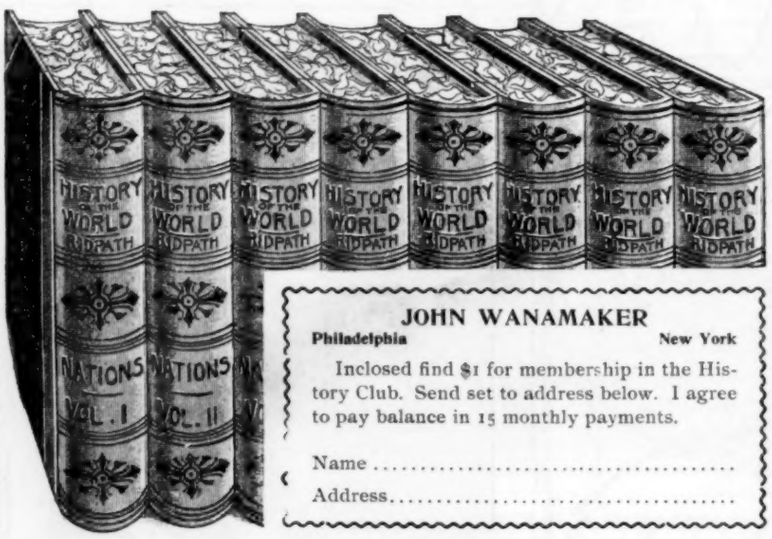

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A New Signal Service

Secretary Long has established points of observation along the coast from Bar Harbor to Galveston. There are 34 central stations, with 2,300 observers, who report promptly to Washington any unusual or suspicious circumstance. The Light House forces are valuable assistants, and so are the men of the Life Saving service. The result is a complete chain of observers, all connected by telephone and telegraph. For this important work $85,000 was set aside.

Up the Congo

An English expedition, under Major Gibbons, will soon leave Zambesi to determine the source of the Congo and to explore the immense territory drained by it. While traveling in Africa in 1896, Major Gibbons was told by the king of the Marotse that Lake Tanganyika is not the source of the Congo, but that it takes its rise near the headwaters of the Zambesi. The expedition will consist of ten Europeans escorted by a dozen Zulus, and after finishing its geographical work on the Congo and Zambesi, will continue towards the north by way of the great lakes and the Nile — a route never yet traveled by any explorer. The expedition expects to reach Alexandria before the first of January, 1900.

Using an Enemy's Flag

In cutting the cables at Guantanamo our ships adopted the old familiar *ruse de guerre* of concealing their nationality by hoisting the enemy's flag. Thereupon that chivalrous old Spanish nation, which has detained for over a month her late minister to this country to do the work of a spy under a friendly flag, raises a great hue and cry. Some few good people are deceived, and pour out complaints that such a disguise is unbecoming. The fact is, that such use of a flag has been recognized for ages. Provision is made for it in the naval regulations of all countries. The only restriction is that before firing on an enemy approached in this way the proper colors shall be shown. War is war. We might as well accept that fact first as last. It has its own codes and many of them will not bear strict analysis, but when we go to war we go to conduct warfare as recognized by civilized nations. It is useless to attempt to wage war on any other terms.

Manila Blockaded

Somewhat tardily the Treasury Department has recognized the fact that Admiral Dewey is at Manila, and has issued instructions to collectors of customs not to grant clearances either to Manila or to ports likely to be declared in a state of blockade by the authorities. Customs regulations are now being prepared for the use of General Merritt on his arrival at Manila. This will enable him to collect the revenues of that port, and of such other ports as may be blockaded by our forces, and turn them into the treasury of the United States. Under the Spanish system these revenues amounted to $9,000,000 annually, and they are expected to aggregate at least a third more than that sum under the administration of a military governor.

Italy's Call to Arms

The recent "bread riots" in Italy afforded the government an opportunity to prove what it is able to do in an emergency. That country, which is desperately poor both in means and resources, showed 210,000 under arms, and in three weeks was able to muster 426,000 soldiers. The tardiness which the United States has shown in getting less than half that number of men equipped for war is in striking contrast with Italy's promptness. We have three times the population, and almost a thousand times the wealth, but when it comes to mobilizing an army Italy is far and away ahead of us. That comes of making use of times of peace to enroll, equip and discipline men who in an emergency can quickly be mustered for measures offensive or defensive. It is a lesson that ought not to be lost.

Liquefying Hydrogen Gas

The leading scientists of London are much interested in Prof. Dewar's successful experiment in reducing hydrogen gas to a liquid. Theoretically this has often been done, but Prof. Dewar has carried his experiment to the very doors of the commercial and industrial world. After working on his apparatus for a year, he succeeded in constructing a liquid air plant, with pipes and circuits and other arrangements dextrously contrived. On the 10th of May of the present year he began his experiment by cooling hydrogen gas to 180 degrees below zero, and working under a pressure of 180 atmospheres soon had the immense satisfaction of seeing the liquid hydrogen begin to drop from one vacuum vessel into another. He watched it until about half a wine-glass was collected, when the pipes froze. It is said that this experiment marks the lowest degree of temperature ever attained on this earth, and that it is within 30 degrees of the temperature of space. This opens up an entirely new field of scientific inquiry and may lead to a revolution of all our refrigerating processes.

The French Elections

M. Lebon, Minister for the Colonies, failed of re-election to the Chamber of Deputies in the second ballotings required by the French constitution, and has accordingly presented his resignation. The new Chamber is composed of 254 Republicans, 104 Radicals, 74 Radical Socialists, 57 Socialists, 38 Ralliers, 44 Reactionaries, and 10 Free Lances. The presiding officer of such a body as that must be the equal of Speaker Reed.

The New Bedford Strike

Last Monday the New Bedford spinners gave in. They held out eighteen weeks, and have whatever satisfaction there may be in having inaugurated and maintained the greatest cotton strike of this country. About 70 per cent. of them get back with the ten per cent. reduction in wages against which they struck. The strike is said to have cost the operatives a million dollars and to have depleted the treasury of the spinners to the tune of $25,000. Some day, after all the troubles of Cuba and the Philippines shall have been settled, it is possible that we may inaugurate better methods in the United States.

United Australia

Events are taking place in Australia that even in these stirring times ought not to escape attention. The dream of a United Australia seems about to be realized. A convention was held in Adelaide, March, 1897; a second convention in Sydney the following September; and a third in Melbourne last January. From these conventions was evolved a constitution duly approved by the delegates. It is now before the electors, with every probability of being accepted. This new commonwealth will consist of the five provinces of South and West Australia, New South Wales, Tasmania and Victoria. It will have a population of over 3,250,000, will be composed of over 2,300,000 square miles, with an import trade of $100,000,000 and an export trade of $150,000,000 annually. There will be a governor-general, with the same powers as those now held by the Governor-General of Canada. There will be two houses of Parliament — a senate and a house of representatives. The senate will have 30 members and the house 63. New South Wales will have 25 members of

the house, Victoria 22, South Australia 6, West Australia and Tasmania 5 each. It will be "one man, one vote," throughout the commonwealth. This accomplished, we may expect to import other good things from this far-away land.

The Italian Ministry

A new cabinet must be formed in Italy. The Minister of Foreign Affairs handed in his resignation on Saturday, and the other members followed suit. The present cabinet held office only five months, with Rudini at its head. King Humbert has instructed him to form another cabinet, but the outlook for his success is not promising. It is not an easy task, and when completed it will be with the knowledge that at the best it is but a temporary expedient.

A Woman's Invention

Mrs. Chadwick, whose husband commands the U. S. S. "New York," has devised a stretcher for carrying wounded men. It consists of an oblong strip of canvas, two and a half feet wide and six feet long, with rings at the top and bottom and along the side. The wounded man is laid on this. Two men act as carriers — one on each side. They have a skeleton harness over their shoulders and a belt at the waist. A long strap runs from the shoulder, and one short strap from the same point and one from the belt. These straps terminate in a snap catch. One man snaps his long strap into the rings at the head of the stretcher, and the other snaps his into the rings at the foot; the two short straps are attached to the side. This leaves one hand free and enables them to move the wounded quickly, easily and readily. The Navy Department and the War Department have ordered large supplies of them.

Greater New York

The reorganization of New York's Board of Police Commissioners in the interests of Tammany and the appointment of the notorious Captain Devery as acting chief of the police department, has produced a storm of unavailing protest. Mayor Van Wyck, who has richly earned his title of "Robert the Testy," smiles sweetly since he has the approval of Croker, and Platt gives no sign of warning. Sunday is to be a "wide open" day in the city hereafter, and the saloons and houses of ill fame will pay tribute to the rulers selected to govern that great city by Croker, Platt and Company. There is some talk of taking steps to have the Mayor removed, but the best time to have done that was before he was elected to office. It is too late now, and New York has three years and a half more in which to show the depths to which our American politicians can descend.

The Philippines

In the opinion of the Hon. Frederick R. Coudert the United States ought to blow up the fortifications, recall Dewey, and leave the islands to the natives. Only in this way, he declares, can we prove that we were honest in our declaration to the world that the war was undertaken solely to drive Spain out of Cuba and leave that island free. On the other hand, General Merritt has been appointed military governor of the Philippines, and immediately upon his arrival is to proclaim martial law. That means permanent occupation. There and then the United States will become responsible for the government of the islands. This is the open door. It looks as if we were bent on passing through it. When we do, the Monroe Doctrine will be a thing of the past. America, so long open to the world, will have started on a mission to open the world to American ideas.

No More Skeleton Regiments

The President has directed that the men enlisting under the last call for 75,000 men shall be detailed to fill up the existing regiments to the maximum — 1,272 men to each regiment of infantry. That means a smaller number of colonels, but it means more fighting men, and it is already but too evident that there is hard fighting to be done before peace is secured. The President's order will be criticised, but it is eminently fitting and proper and will have the unqualified support of military men.

The "Buffalo Plan"

The city of Buffalo has succeeded in carrying out a plan for relief work which has many things to commend it. Seventy-seven of the churches of the city have each a district for whose poor they are responsible. Kindergartens have been established in each section and also housekeepers' clubs. A visitor is appointed for each district and the women meet to sew regularly. Two church settlements have been established and five "open houses." Buffalo has a population of about 400,000, and expends $100,000 in out-of-door relief every year. It is claimed that Protestants and Roman Catholics co-operate in this work, and that it is much better done than would be possible under any other system.

The Tax on Savings Banks

The proposition to tax deposits in savings banks one quarter of one per cent., which the Senate has under consideration, means that the small savings of the poor are to be reduced $14,000,000 annually. Massachusetts alone will be called upon to pay over $1,000,000. The time may come when even this source of revenue may have to be tapped, but there are so many other things to be taxed first that the wonder is how this proposition ever found supporters. A vigorous opposition is being made, but so large an item as $14,000,000 is not easily removed from the revenue bill. Nothing could be devised more discouraging to thrift or more likely to alienate the sympathy of a large class of those who already pay more than their full share of national, state and municipal expenses.

The Voyage of the "Oregon"

All maritime nations have watched with intense interest the progress of the battleship "Oregon" from San Francisco to Key West. No such voyage was ever before attempted by a modern ship of her class. When she was ordered to make the passage, there were serious misgivings even among naval officers. It was said that such a ship was never designed for such a test, and that as a fighting machine she ought not to be expected to compete with other ships in seaworthiness. All these objections are of no weight now. She arrived in good order, without incident and ahead of time. She sailed from San Francisco, March 19, from Callao April 7, from Punta Arenas (Straits of Magellan) April 21, and arrived at Rio Janeiro April 30. She touched at Bahia May 3, and at Barbadoes on the 13th. She reached Jupiter Inlet, on the coast of Florida, May 24. This is a record of which the whole nation may well be proud.

The War News of a Week

The most important news item is the departure of 2,500 troops for Manila. The transports conveying them will overtake the "Charleston" at Honolulu. With the aid of this re-enforcement Dewey will be able to guarantee protection to Manila, at least. Ten thousand troops will follow as soon as arrangements for their transportation are completed.

The accident to the "Columbia" is to be regretted, but it is expected that a few days will suffice to put her in order again. She was run into by the British steamer "Foscolia" Saturday night, off Fire Island.

It seems that Admiral Sampson returned to Key West shortly after the attack on San Juan, Porto Rico, probably to coal. He is supposed to be near that point at this writing, but the strict censorship enforced prevents any real knowledge of the movements of the vessels under his command.

Secretary Long has felt it necessary to say that the Strategy Board is not hampering the work of either Sampson or Schley, but that they have as free rein as Dewey had. Dewey's instructions were: "Commence operations at once, particularly against the Spanish fleet. You must capture vessels or destroy them." If Sampson's instructions read the same, it would seem that his interpretation of them lacked the aggressiveness which distinguished Dewey's interpretation. Dewey slid into the harbor and found the Spaniards; Cervera slipped into Santiago de Cuba and the Americans missed him. It now devolves on Schley to destroy Cervera's fleet, notwithstanding all the reports of dangers apprehended.

The Spanish Admiral must have put into Santiago as a last resort. He cannot get out. There has been some talk of countermining, but that is plainly out of the question. Countermining means mapping out the harbor into small squares and throwing a large block of dynamite into each one. The explosion of the dynamite in such a case will explode the mines; but with the harbor protected as the harbor of Santiago is, no military man would attempt it.

The talk of advancing on Cuba is again renewed, and this time it looks as if such an invasion would be undertaken. The climate of Cuba is not healthy, but neither is the climate of Tampa. The people are impatient for an advance, and the President and the Secretary of War are said to be planning for some decisive work. We are apparently on the eve of definite work, and that means hard fighting.

LIVE TODAY

ASPIRATION and anticipation are often better than actual attainment. There is a pleasure-giving, health-producing excitement in the stimulus of effort when every function is working at its best, and hope enkindles the eye. Only when the soul is lighted up with blissful expectations of larger things is a man most thoroughly happy. And in this is a lesson. It is a lesson of contentment with the present. One need not, and should not, wait for his happiness until he has attained. He may be happy all along. Indeed, if he is not happy all along he is not likely to be happy at all. If one puts away that killjoy, worry, and simply does what he can without straining to do what he cannot, he toils cheerfully by day and sleeps sweetly at night, self-respecting, self-sufficing, blessed with noble thoughts, and grateful for the good which God bestows. He, and he only, gets out of the passing day all the sweetness there is in it because he lives in the present and quietly trusts the future with that Heavenly Father without whose notice no sparrow falls to the ground.

A NEW NATIONAL ERA

THE American people little apprehend the achieved results of our Spanish war. The war has indeed scarcely begun. It may have short life and speedy close; but already momentous results have been reached.

The war has made and marks an era in the world's history. We may not have realized, though we have boasted, our national greatness. But Europe has marked and partly measured the rise of another great power in the world. The nations have watched with some apprehension the first realization of this fact by our people and its results in the world's affairs.

This war marks the attainment of its majority by this Western people. The United States votes henceforth in the parliament of nations. It marks the end of the Washington era. We do not discard his advice to avoid entangling alliances with other nations — wise and good advice for those times and then existing conditions — we have simply outgrown, overgrown, them. We have not repudiated the Monroe doctrine; we have overflowed it. The nation which wins naval battles eight thousand miles from her nearest port and holds command of millions of people in the antipodes, must be a great world power, and is brought to a test of character and quality of capacity which may well command the attention of humanity.

Our nation cannot go back, either. We may relinquish conquered territory or withdraw from the seas which our navy dominates, but the nation cannot withdraw into nonage. Its beard is grown as well as its stalwart arm. Its voice has changed, and its masculine tones must be heard in the councils of the nations. War is horrible in its destruction of life and waste of millions, in its devastation of morals and wreckage of manhood; but these are temporary and evanescent compared with the structural changes which may accrue to the body politic, or compared with the changed relations of the nations resulting from war.

It is a perilous period in the nation's life. Opportunity and power are always possibilities of evil. But the nation can no more stay its growth than youth can fail to become a man — the only question is, What kind of a man? We are in danger of developing a pride of power, a lust of empire, the spirit of conquest, which would annex all adjoining territory and dominate all seas. Wise men will seek to moderate this avarice for dominion. Christian men will seek to dominate it by the law of righteousness. We need to realize that humanity is greater than nationality, that righteousness exalteth a nation. Heretofore we have avoided the jealousy of nations by manifesting little disposition to extend our authority beyond our legitimate bounds or to interfere with other peoples except for unselfish and benevolent reasons. It will be a sad thing and the beginning of our national downfall if this manhood of the republic develops the passion for world conquest.

BOSTON UNIVERSITY

TWENTY-FIVE years is a very small space in the history of great institutions. But twenty-five years ago Boston University was scarcely more than a hope and a purpose in the brains of a few large-hearted, far-seeing men. It had been in possession of a charter just four years. The School of Theology (established at Concord, N. H., in 1847) had been two years under its management. The School of Law and the College of Music had been in operation one year. Isaac Rich had been dead one year and four months, Lee Claflin two years and three months. There was very little money in hand, though much in expectation, and there was, above all, abundant courage and broad planning.

What hath God wrought in this brief quarter of a century? The story, so far as details are concerned, is too extensive for our columns, but some results may be mentioned. The graduates already number nearly four thousand; and these are correctly and distinctly recognized as life members of the University, not terminating their connection with it at Commencement time, but entering then, at the close of probation, on the full responsibilities of complete participation in the largest life of their cherishing mother. This magnificent body of alumni, spread over all the world and increasing by a quarter of a thousand each year, is at once a monument commemorating the grand achievements of the past and a mighty force potential of yet greater things in days to come.

These graduates are the product of seven departments and the recipients of ten degrees. They are composed of eight kinds of Bachelors — Arts, Science, Philosophy, Music, Laws, Medicine, Surgery, and Sacred Theology; two sorts of Doctors — Medicine and Philosophy; and Masters of Arts. The College of Liberal Arts and the School of Medicine were opened in 1873; the School of Arts and Sciences was instituted in 1874; in which same year the Massachusetts College of Agriculture became associated with the University. These seven schools and colleges are welded into unity by the Corporation — the custodian of finance, source of authority, and court of ultimate appeal; by the Council — composed of the seven executive officers or heads of the departments; by the Senate — of which all the professors of all the faculties are members; and by the Convocation — made up of all who hold the degrees conferred by the University and also all those regular graduates from the School of Theology, the College of Music, and the College of Agriculture, who have received diplomas, but not degrees. It is a unique and comprehensive system, admirably adapted to the work assigned it, and manifesting its wisdom more and more with the increasing years.

Boston University has stood from its beginning for co-education. It was the first institution of its class ever organized from the outset and throughout on a basis of perfect equality for men and women. In 1874 there were 102 young women to 376 young men, or 21 per cent. There are now 402 young women to 1,052 young men, or nearly 28 per cent. The proportions have varied slightly from time to time, but they have come up very close to 30 per cent. of women during the past few years. The graduations, however, for some reason, tell a slightly different story. For the last ten classes the proportion of women has averaged 23 per cent, and in the last class it was less than 20, or only 44 out of a total 223, due perhaps to the preponderance of lawyers who are almost wholly masculine.

Prominent mention should be made of the ever-enlarging, and in some respects decidedly embarrassing, growth of the University. Without giving the figures from year to year for the whole period, it may be said that they have steadily advanced. Whereas in 1875 there were 478 students enrolled, in 1880 there were 510; in 1885, 620; in 1890, 928; in 1895, 1,252; and in 1898, 1 454. In the total for the present year 24 foreign countries are represented and 36 of the States and Territories of the Union. The students already possessed of literary or professional degrees come from 104 American and foreign colleges, universities, and professional schools. This single fact is most eloquent as to the wide extended influence of Boston University.

That influence has been exerted for all that is most solid, and wholesome, and uplifting in the sphere of a truly Christian education. It has uncompromisingly opposed educational quackery, however labeled. It has refused to lower the standard or yield to popular hallucinations. It has stood for the resolute maintenance of classical and philosophical studies in full honor. And yet while properly loyal to the past, to that which has been tried and proved, it has welcomed new truth, has held a fearless leadership in fresh methods, and has shown itself always ready to embrace whatever gave good promise of real improvement. It has the honor of pioneership in the introduction and maintenance of a three years' course for graduation in law. It also did a similar service in elevating the standard of the schools of medicine. And for a series of

years it had more professional students than either Harvard or Yale.

Surely such an institution, with so glorious a record in the short period of its past, and with so much of promise for the long period of its future, deserves the united and enthusiastic support of all who have at heart the interests of either church or state. Religion and letters may and must advance together. Evangelization and education should go hand in hand. This has been the program of Methodism from its beginnings at Oxford and Kingswood until now. Education must be broad and thorough that evangelization may be profound and permanent. Both skepticism and superstition shall thus be banished, trained workers be furnished in all departments of Christian activity, and the seats of power be strongly seized in the interests of Christ and His salvation.

To this end the main need just now is a large influx of money into the coffers of our University. The institution has had a fairly steady expansion in its finances. When it entered upon the Rich estate (so sadly lessened by the great fire of 1872) its net assets, in 1882, were $972,954; in 1887 they were $1,252,580; in 1897 they were $1,614,053. But quite a portion of this increase has come from the gradual appreciation of unproductive property, and the increase of students has far outrun the growth in income available for enlargements in teaching force and in greatly needed buildings. As the president forcibly says in a recent Report: "When new endowments or gifts are not forthcoming in large amounts from year to year, the repression of the natural life and growth of the institution to keep it within its former bounds and limitations, is inevitably crippling and disastrous. No small part of the thought and labor expended by our administrative officers has for years been expended upon the hopeless problems involved in running, upon a capital of a million and a half of dollars, what should be by this time a ten-million-dollar University. The administration is, therefore, still embarrassed for lack of necessary means, and compelled to enforce in many directions painful and injurious economies."

We sincerely trust that this quarter-centennial celebration may not pass without seeing a beneficent change in this regard. The needs are most pressing and ought to be promptly met. The appeal is especially to men and women of wealth. Education and riches ought to be brought into closer contact. They who are stewards of the grace of God for the gathering of money, and they who are equally stewards for the application of mind to the solution of the social, political, and religious problems of the day, should feel that they are partners, neither of whom can, without the other, fulfill his part in world ministry. How blessed the day when the two classes shall be brought into firm union and hearty co-operation!

May many gifts, both large and small, signalize this auspicious hour, so that the young giant who had his birth a little more than twenty-five years ago shall leap forward on a new career of greatly enlarged opportunity. May the superb generosity of the founders be more than equaled by some benefactor of this later day. May the heart of the honored and beloved president, Dr. William F. Warren, who by a peculiarly happy providence is permitted to behold already so large a realization of his brave foresight and strenuous endeavor, be cheered and thrilled by signal answers to his many prayers. May the multitude of sincere well-wishers to the University become hearty well-doers, putting their thanksgivings into substantial thank-offerings. And thus may the glory of Christ and His church be wonderfully enhanced as deep learning and genuine religion once more go forth together, equipped for greater conquests and sounding the high praises of God.

Another Case of Heresy

IT is a cause of general and deep regret that the Presbyterian Church has been threatened with another heresy trial. Indeed, the matter has been up for consideration at the General Assembly now in session. It is to be especially regretted, also, that the case is connected with the faculty of Union Theological Seminary. The accused is Dr. Arthur C. McGiffert, professor of Church History in that institution, and the objectionable statements occur in his volume in the International Theological Library, entitled "A History of Christianity in the Apostolic Age," and specifically in his treatment of the historic account of the Lord's Supper. The following paragraphs indicate how widely divergent his views are from the traditional and accepted opinions concerning the same: —

"It was, apparently, not the institution of a memorial feast that He [Jesus] had in mind so much as the announcement of His impending death, and the assurance that it would result not in evil, but in good to His disciples. . . .

"There is no indication in our sources that in these early days the Lord's Supper was thought of as a continuation of or substitute for the Jewish Passover, or that any paschal significance whatever attached to it. . . .

"It is inconceivable that the Jewish wing of the church would have taken it up had it originated with him [Paul]. Its general prevalence at an early day in all parts of the church can be accounted for only on the assumption that it was pre Pauline. At the same time, the fact must be recognized that it is not absolutely certain that Jesus Himself actually instituted such a supper and directed His disciples to eat and drink in remembrance of Him."

At the Assembly the book was taken into consideration by the committee on bills and overtures, on the overture of the presbytery of Pittsburg. Three reports were presented. The majority report condemned the book and ended by recommending that no action should be taken at present, but that Dr. McGiffert be allowed either to explain himself satisfactorily or peaceably withdraw from the ministry. A dissenting report by seven members of the committee advised a conference between Prof. McGiffert and the presbytery of New York. The third report was presented by Prof. Brown, of Union Theological Seminary, a colleague of McGiffert, and likewise condemns and deplores the pernicious teaching of the book, but asks the Assembly to take no further action. In the report of the proceedings it is announced that this amended resolution was finally passed: —

"That the Assembly, in a spirit of kindness no less than in devotion to truth, counsels Prof. McGiffert to reconsider the questionable views set forth in his book, and if he cannot conform his views to the standards of our church, then to peaceably withdraw from the Presbyterian ministry."

Meanwhile the alleged heretic has sailed for Europe for his summer outing, leaving his defence to his friends; and while he recreates in other lands his church is distressed and humiliated and a multitude of the faithful suffer. Following so close upon the case of Dr. Briggs, Union Theological Seminary is given a decidedly unenviable reputation. It is not surprising that the institution is distrusted by the Presbyterian denomination at large. Dr. Briggs has done the Seminary irreparable harm; Dr. McGiffert is also doing it great injury. Have these men rendered the cause of Christianity any equivalent or compensation for the harm which they have done? We think not. Neither has contributed any new truths, nor let in any light upon what is known as the great Biblical problems. But they have suggested doubts concerning fundamental verities and have linked with them their own personal speculations and theories. Is it any wonder that an intelligent Christian public is becoming very impatient with men who thus needlessly disturb the peace of the church? While we favor the most searching investigation of Biblical truth and the largest liberty to every believer, we have no sympathy with those who thrust their unsustained theories upon the public as indisputable facts.

It is a curious fact that the secular press is always on the side of an alleged heretic, without regard to the facts in the case. We do not recall a single exception. The denomination which is forced to defend its faith is severely arraigned; and yet these same journals are ready to denounce and boycott every political leader who is disloyal to the tenets of the party to which he has promised fealty. The necessity of loyalty to political party pledges is recognized; but if a church demands that a minister who voluntarily and sacredly enters into covenant with it to maintain its standards shall be true to his vows or withdraw, immediately the daily press takes up the cry of uncharitableness and persecution. The Presbyterian Church is exercising forbearance and Christian charity, in a marked degree, with Dr. McGiffert, but it is none the less soundly berated by secular journalism.

PERSONALS

— Bishop Hargrove will visit this fall the missions of the Methodist Episcopal Church, South, in Japan, Korea and China.

— Rev. W. P. Stoddard, of Mount Pleasant, Ia., delivered the address to the graduating class of Simpson College, at Indianola, Ia., June 1.

— Rev. Dr. Ervin L. Thorpe, of First Church, Topeka, delivered the baccalaureate sermon before Baker University, May 29.

— Lady Henry Somerset has been elected president of the National British Woman's Temperance Association by a practically unanimous vote.

— Edward H. Morse, son of the business manager of our Book Concern depository at New Orleans, is second sergeant in Company D, Second Louisiana regiment.

— Prof. George Chambers, the organist and soprano singer of the Silver Lake Quartet, which has been heard at temperance gatherings with so much effect, is dead.

— The friends of Rev. Dr. John L. Smith, of the Northwest Indiana Conference, celebrated his 87th birthday anniversary at his home in Valparaiso, Ind., May 24.

— Rev. C. N. Sims, D. D., has accepted a very urgent invitation to become the next pastor of First Church, Syracuse, subject to the approval of the appointing power.

— Rev. George H. Clarke, of Winthrop, has accepted the invitation of the State College at Amherst to preach the Commencement sermon on Sunday evening, June 19.

— At the thirtieth annual Commencement of Drew Theological Seminary, Rev. Dr. Ferguson, president of the Alumni Association, presented to the president of the Seminary, Rev. Dr. Henry A. Buttz, a check for

$2,500 as a gift from the alumni, trustees and faculty, in honor of the completion of his thirty years of service in the faculty. A noble and generous act indeed, but we do not know any man in the church more worthy of such distinguished consideration.

— Rev. E. R. Thorndike, D. D., and Rev. W. R. Newhall, D. D., Conference visitors to Drew Theological Seminary, acted respectively as president and secretary of the board.

— Rev. Dr. I. B. Scott, of the *Southwestern*, represented our church as fraternal delegate at the General Conference of the Colored Methodist Episcopal Church held at Columbia, S. C.

— Dr. A. D. Vail, pastor of Park Avenue Church, New York, who has been absent for several weeks recruiting his health, has returned from his vacation quite restored, and has resumed his work.

— Dr. Homer Eaton, senior Agent of the Book Concern, New York, and treasurer of the Missionary Society, accompanied by Mrs. Eaton, will sail for Bremen, Germany, by the steamer "Lahn," on Tuesday, June 14.

— Mrs. Florence Thurston Patch, daughter of Rev. John Thurston, a superannuated preacher of Vermont Conference, died at her home in Walden, Vt., May 21, of consumption. She was a devoted member of the church, and when in health was actively engaged in all departments of the work. In her death the family, church and community sustain a serious loss. The funeral services occurred at the church, May 23, Rev. M. B. Parounagian, of Walden, officiating, assisted by Rev. C. G. Gorse, of Sheffield.

— Rev. John L. Pitner, pastor of our church in Norwich, Conn., has accepted an invitation to deliver the annual address at the Connecticut State Agricultural College, June 15. He has also been chosen to deliver the alumni address at his Alma Mater, the Indiana State University, in June.

— Rev. S. A. Steel, D. D., of Nashville, Tenn., lectured at Lasell Seminary, Auburndale, Friday evening, May 27, on the subject, "Home Life in Dixie During the War." The lecture was one of the brightest, wittiest, most touchingly pathetic of talks, about a subject endlessly interesting to every American. Largely reminiscent in character, it showed up a side of the Civil War too little known and too often disregarded, and was a rare treat. Dr. Steel was kept busy during the few days he was among us. Besides the above lecture, he made an address before the North District Epworth League convention, and spoke twice on Sunday — delivering a Memorial address at the First Church, this city, which received lengthy and favorable mention in the daily press, and preaching in Tremont St. Church, this city, in the evening.

— The executors of the late Dr. William Griffin's will found a $10,000 subscription to Drew Theological Seminary, with one year's interest, and also a subscription of $1,000 to pay off the church debts of the Methodist churches of Albany.

— Rev. Dr. W. M. Frysinger, a member of the last General Conference, and pastor of our church at Carlisle, Pa., has been dangerously ill. After a severe surgical operation performed at the Methodist Hospital in Philadelphia, he is now pronounced on the way to recovery.

— Justin McCarthy, in telling the story of Gladstone's school life at Eton, points a significant lesson for all students: "He persisted while at Eton in being an unostentatiously pious and religious student. He would not join in or countenance any mockery or levity about things which he had been taught to regard as sacred. Yet there was nothing whatever of the 'prig' about him, and his force of character even then was such that he compelled the most light-minded to respect him and his ways."

— The *Northern Christian Advocate* of last week says: "The death of Dr. John Henry Boynton, instructor in English at Syracuse University, which took place on Sunday at the home of his parents, Woodstock, Vt., gave to many the shock of a very sad surprise. He was only twenty-eight years of age, and the serious nature of his illness had only recently been discovered."

— Dr. and Mrs. M. J. Talbot have taken up their summer residence at Cottage City.

— Dr. and Mrs. D. A. Whedon, who have spent the winter at Orange Bend, Fla., are expected to return to East Greenwich, R. I., the present week.

— We regret to learn that there is no apparent improvement in the condition of ex-Congressman Elijah A. Morse. He has been seriously ill at his home in Canton for several weeks.

— Rev. Dallas Lore Sharp, pastor of Pearl St. Church, Brockton, will preach the baccalaureate sermon at South Jersey Institute, Bridgeton, the Baptists' preparatory school in Southern New Jersey.

— Mr. Cyrus K. Babb, the popular and beloved custodian of Boston University for twelve years, was the recipient of substantial expressions of affectionate consideration from the faculty, students, and many friends on his 63d birthday, which occurred May 27.

— Rev. Edwin A. Blake, D. D., has been appointed to the First Church, Hartford, Conn., to fill the vacancy made by the death of Rev. Dr. Ichabod Simmons. Dr. Blake will enter upon his pastorate June 1.

— Rev. Dr. John Henry Barrows, after listening to Dr. Robert McIntyre of Chicago preach on a recent Sunday evening, said to a friend: "It is simply wonderful. I have heard Henry Ward Beecher and all the other noted ones, and I regard Dr. McIntyre as the finest pulpit orator in America."

— The *Methodist Recorder* of May 5 has a picture of Bishop Thoburn and an account of his preaching at Wesley's Chapel on Missionary Sunday. It says: "Bishop Thoburn's simple, straightforward exposition of the 'philosophy of missionary work' was delivered quite conversationally as one man speaking to another, and made a great impression."

BRIEFLETS

The Minutes of the New England Southern Conference are received from Rev. S. O. Benton, the secretary.

We are indebted to Rev. W. F. Berry, the secretary, for a copy of the Minutes of the Maine Conference.

The *Universalist Leader* calls attention to the fact that President Lincoln once remarked to Horace Greeley, in the first months of the Rebellion: "We shall put down the rebels if the newspapers will let us; we would let them do it if they had the guns." President McKinley could repeat the words with cumulative emphasis.

Bishop Newman, upon the receipt of a copy of the Minutes of the New England Conference, writes from Saratoga Springs: "The Minutes of the New England Conference, in literary taste and mechanical art, are the best that I have seen published anywhere."

President Warren's historical address, delivered at the quarter-centennial of Boston University, appears in full in this issue. It is remarkable in many respects. As an expression of his unique and idyllic style we do not remember to have read anything finer from his pen. His tribute to the men and women who have helped to make Boston University what it is, is discriminating and appreciative. But with his unconquerable modesty he has left out all reference to the man who made the institution possible. President Warren is that man. Other men have been indispensable to its development and growth, but his is the mind that created and formed it. Of the measure of his work and the incessant thought, care and anxiety which it has involved, it is impossible to speak with even approximate justice. The University is his monument: he has put his life into it. And to establish a university in New England, where there have been in Methodism so few men of wealth, seems well nigh a superhuman undertaking. Those who stand without and see the institution in its present developed condition do not and never can know what the making of it has meant to this one man. While we are devoutly grateful to its founders, and to all the noble and generous laymen and educators to whom the institution is under such great obligation, yet in our estimation the one man to be crowned in this anniversary hour is President William F. Warren.

Upon the suggestion of Bishop Mallalieu a box of reading matter is to be sent at once to Chattanooga for the use of the soldiers who are encamped at Chickamauga. Interested friends are asked to send magazines and papers — ZION'S HERALD and others — to the Methodist book-store, 38 Bromfield Street, marked for the Army and Navy. The committee appointed at Boston North League Convention to take charge of the matter were Revs. G. A. Phinney, Charles Tilton and G. H. Spencer.

It is quite amusing to note the way in which the remarks of the editor of the HERALD relative to the freedom of the General Conference of the Methodist Episcopal Church, South, from political practices has been received. He has been characterized as "daft," as "another innocent," and an effort has been made to break the force of his statements on the ground that he was not present at the session sufficiently long to apprehend the situation. It would seem that a man might learn something of a legislative body even if he had studied it "only four days." But here comes to hand the *Baltimore Methodist*. Its editor ought to know whereof he writes, and he says concerning this very matter, in the last issue: "There is but one opinion. That everything was clean and aboveboard, no one questions. There was no log-rolling, pipe-laying, wire-pulling, nor button-holing. . . . If the election of Bishops and of General Conference officers on last Tuesday is a specimen of the work generally done by that church, and if the spirit there shown is characteristic of the brethren of that church, we do not wonder at their recent marked prosperity, and we bid them a most hearty God-speed." What sort of a comment is it upon any man's moral judgment and intellectual perceptions who believes it is impossible for a Methodist General Conference to be free from political aspirations and manipulation?

The semi-annual meeting of the trustees of the American University was held, May 25, at the Arlington Hotel, Washington. Chancellor Hurst reported the completion of the College of History and its acceptance by the building committee, at a cost of $172,000. A triangular addition to the site of about one and a half acres had been purchased, at a cost of $9,500, giving the University a complete east front on Nebraska Ave. Professor William W. Martin, formerly of Vanderbilt University, was elected secretary of the University, and Bishop W. F. Mallalieu, of Bos-

ton, and Rev. Dr. John O. Wilson, of New York, were elected trustees.

Rev. W. I. Haven, who attended the Commencement exercises of Clark University, Atlanta, Ga., sends the following appreciative note: "President Melden's report to the trustees of Clark University, both as president and as treasurer, gave the *résumé* of a most successful year. The Commencement was an enjoyable occasion. I have never found the atmosphere of this institution quite so full of confidence. The modesty and comprehensive ability of Dr. Melden, and the tact and ability of his wife, have wrought splendid results. The buildings and grounds as well as the tone of the school all show the grip of a progressive though unostentatious leader."

OUR ENGLISH LETTER

"NOVUS."

QUITE recently I took occasion to describe to you the efforts on foot to place on a satisfactory basis the finances of the Leys School, the Rugby or Eton of British Nonconformists, and more especially of Wesleyan Methodists. By an inexplicably fell stroke the revered head master, Dr. Moulton, was smitten down a few days only after attending an enthusiastic meeting in London held for the forwarding of the scheme. I referred, just after that sad event, and in inadequate terms, to the irreparable loss inflicted upon Christian scholarship, no less than upon world-wide Methodism, by Dr. Moulton's death. Besides carrying about with him the atmosphere of a Christian gentleman wherever he went, Dr. Moulton's influence radiated to the ends of the earth by reason of his tutorial work at Richmond, the missionary college, and on account of his work as head master of the Leys, to say nothing of his achievements as a Biblical scholar. There is, I understand, a movement going forward for the erection of a memorial by ministers, who owe a special debt to one who has been their assistant in many an exegetical difficulty.

The trouble was to find a competent successor. Dr. Moulton, the first and only head master, had created the traditions of the office, and very high traditions they are. With his profound scholarship, dignity and high character, he was a most difficult man to succeed. The name of Dr. Davison was mentioned as that of a possible candidate. I need not dwell upon his excellences to you who have known him by his works and are at this moment learning to know him in the flesh. He is a man of parts, a professor of standing, worthy in many respects of the high position. But, so far as I know, he has never been a schoolmaster, and this was against him. Another possible successor of Dr. Moulton was mentioned in informed circles in the person of Mr. T. G. Osborn, M. A., of Colwyn Bay. He is the proprietor of a remarkably successful school in the west of Wales. I am not able to say that the offer of the Leys was made to him. Probably not; he is a layman, and I imagine that Methodism follows the example of the Established Church so far as to prefer a head master who is also a minister. At any rate, the choice has fallen upon a minister — Rev. W. T. A. Barber, B. A. (London), M. A. (Cambridge), B. D. (Dublin). Mr. Barber is a young man, and had the misfortune to lose his wife but a few months ago. Both circumstances were against him as a candidate for the post, but his high credentials triumphed, and the appointment has been made. I have the benefit of his acquaintance and I know him to be a sound scholar — as indeed his degrees sufficiently indicate — a man of deep religious earnestness, and a capable teacher of youth. In point of fact, although ordained to the ministry, his life has been spent in academic groves, first at Kingswood, later at Cambridge University, and afterwards as assistant master at Dunhead College under Dr. Ralph, and at the Leys itself. Feeling himself called to the mission-field, Mr. Barber went to China and there undertook the head-mastership of Wuchang high school for boys. Soon after his return to England, a year or two since, he was appointed fourth missionary secretary, and during his brief tenure of that office showed considerable enterprise and administrative aptitude. Those who know him harbor no doubt as to his fitness for this new post. Nevertheless his promotion is an instance of remarkably rapid advancement such as is not often witnessed within the pale of Methodism.

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Rev. H. Haigh's name is mentioned in association with the vacant secretaryship at the Mission House. Mr. Haigh has seen twenty four years of missionary service in India, and possesses the experience and ability necessary for the post.

While touching on matters connected with the Mission House, there are one or two other things that I ought to mention. One is that Rev. Marshall Hartley, the senior foreign missionary secretary, is to go on a tour of inspection, visiting missionary stations much in the same way as your Bishop Foss has been doing of late. Mr. Hartley's journeyings will begin as soon as he has discharged his duties at Conference, of which he is secretary. He will go to China by way of New York and Vancouver. From China his plan is to go to India, attending the Bangalore General Synod, and calling at such centres of missionary work as Calcutta, Bombay, Madras, Hyderabad and Ceylon.

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You will also have the privilege, in the autumn, of "getting acquainted" — I am bold enough now to essay a little American quotation — with Rev. Thomas Champness. You have, I doubt not, heard of him frequently as an irrepressible free-lance, founder and chief inspiration of the Joyful News Mission, and possessed of a trust hardly less strong than George Müller's in the bountiful hand of Providence to provide for his work. Mr. Champness captains an earnest band of lay evangelists who wage a kind of guerrilla warfare against the strongholds of evil in country places. He is unconventional, unofficial, unorthodox in his methods. But he is wonderfully successful. He has decided that it is necessary for him to visit China in connection with his Mission — for I should have said he carries the war into heathen countries — and as he is to pass through the States on his way, no doubt American Methodists will learn something more of him, for he cannot go far without talking.

* *

There has recently been much talk, corresponding to great official reticence, concerning the Centenary Hall and Mission House. They form an unsightly pile of buildings in the very heart of the city of London, where Threadneedle Street and Bishopsgate converge. For some time it has been felt that the accommodation is ill adapted to the needs of the Missionary Society. The rooms are ill arranged, the building is old, and much space is wasted. Now it has been decided to demolish the existing premises and erect in their place a modern structure which shall fulfill all requirements. This decision has been arrived at in spite of tempting offers made for the site, which, situated where it is, is of immense value. In the new building only two floors will be used for the purposes of the Society, the first and second. The basement, ground floor, and top floors will be let as a commercial speculation, a course which will bring in a considerable fiscal revenue, and lends financial soundness to the scheme, the carrying out of which will cost not far short of £70,000. Already the architects are engaged on the plans, which will not in the slightest affect the suggestion, made by Mr. Perks in connection with his "Methodist million" scheme, of a commercial pile of buildings in London to cost a quarter of a million. There are many and obvious reasons why the Missionary Society should find a lodgment elsewhere.

While speaking of new buildings, I may note that just now three mission halls of large dimensions are in course of construction or about to be begun. One of these is in Bermondsey, London. Another is at Bolton, Lancashire. The third is at Edinburgh. Each will cost between £20,000 and £30,000. The erection of such halls in large provincial towns, you will remember, also finds place in Mr. Perks' proposals. That they are becoming necessary is surely evidence that British Methodism is in no danger of shirking the appeal to democracy. For in each of the cases I have mentioned the halls will be made use of to cater to a vast and for the most part poor industrial population.

* *

By a coincidence we on this side, like you on the other, have been discussing the "Methodist leakage" question. I have followed the discussion as it has appeared in the HERALD, and I am struck by one important point of difference between it and that which has followed the publication of certain prize-essays on the subject in England. In the HERALD I have observed that the alleged causes of the falling-off in your increase in membership have covered an exceedingly wide area, ranging from the Epworth League and "rationalistic thought" to "staccato pastorates" — the latter being a picturesque term the precise significance of which I do not know, but at which I can guess. In some instances the causes spoken of are mutually destructive and contradictory. Thus, one correspondent ascribed the falling-off to "hard times," while another attributed it to "good times" and consequent spiritual apathy. But this is only to tell you what you know already. I merely mention it to illustrate how great is the variety in the causes alleged. It is otherwise with us. The winners of the prizes offered for essays on the subject concur in a remarkable way in locating the leakage in the class-meeting. The situation briefly is this: A great deal of recruiting is done by special missions. By this means large numbers are gathered into the church, but they fall away, in many cases, after a brief term of membership. Some are for prolonging the period of probation, during which converts are in the "on trial" stage, and in favor of more rigid scrutiny and positive evidence of failure to comply with the standard of membership before erasing names from the class-book. On the other hand, it is pointed out that the Methodist Church is essentially a missionary one, and, if it is to follow the precedent of the early Christian Church, certainly ought not to place barriers in the way of membership. Of course, apart from missions, there is a speedy inflow of membership through normal methods, and members thus obtained are apt to be more permanent. But many of these even do not find the class-meeting congenial, and it is not surprising to find the essayists dwelling a good deal on the necessity for brightening the class-meeting. Disguise it as we may, we should not have cast about and eventually discovered a Wesley Guild if the class-meeting had been holding its place in the affection of the Methodist people. At the moment of writing I learn that for the past year there is an increase in the church's membership of 3,041, the number of members "on trial" being 32,227. This compares favorably with the results of the year before. Indeed, the "leakage" question appears to be being discussed just at a time when remedies seem to be being brought to bear.

THE HISTORICAL HERITAGE OF BOSTON UNIVERSITY

PRESIDENT W. F. WARREN.

[A Quarter-Centennial Address, delivered in Tremont Temple, Wednesday, June 1.]

MEMBERS AND FRIENDS OF BOSTON UNIVERSITY: Permit me to improve the present moment to make an important announcement. It is this — that the fourth quarter-centennial of Boston University will be celebrated in the year 1969, the one hundredth anniversary of our Charter Day. You and your children are cordially invited to be present. Notice is given thus early for the sake of reminding you that today's festival, the first in the new order, is not even one generation's remove from our beginning, and that consequently this is not the time for the recital of an accomplished history. After a century's prosperous growth some survey of results will perhaps be more appropriate. At least a sanguine mind may hope that at the close of the rounded century, in the presence of students and alumni and guests representing possibly every State of the American Union and every great nationality on the face of the globe, some honored orator of the day may pronounce some few plans sufficiently executed to merit men's review and judgment. Such anticipation is supported by the fact that even today, without counting an alumnus, or a guest, six-and-thirty American States and four-and-twenty foreign countries are represented in this hall.

Today your attention is invited to what may be styled the historical heritage of Boston University. I have chosen this theme for several reasons, chiefly because it relieves the present speaker of every obligation to deal with things accomplished in the past quarter-century, and permits him to undertake the more pleasing task of attempting to give due credit to those fathers and forefathers who lived before the institution was born, and by whom its founding was made possible.

The heritage about to be outlined includes innumerable items. First of all, mention may be made of the name. Hallowed indeed are the associations which surround as with a halo of glory the name of this favored city. It has taken the *élite* of the English race, and of related races, more than two hundred and fifty years to create that halo, and to charge it with its steady radiance. It has taken the wisdom of great magistrates, the learning of illustrious scholars, the valor of brave generals, the eloquence of famous orators, the sagacity of merchant princes, the organizing genius of industrial captains, the zeal of ardent reformers, the benefactions of princely philanthropists, the devotion of matchless mothers, the prayers of countless saints. To particularize is as unnecessary as it is impossible. Every competent judge admits that in all the modern world there is no other city which is so perfectly a synonym of ethical ideals, of disciplined intelligence, of lofty, all-sided, courageous culture. The moment the sovereign State of Massachusetts bestowed that name upon the new University, it conferred a precious endowment, an inheritance of inestimable value.

Next in our inventory should doubtless stand the precious memories of

OUR IMMEDIATE FOUNDERS.

In the charter three were mentioned, and of these I must first recall to your remembrance the one who in the pleasure of Heaven was the first called to vacate his seat in the new corporation. I allude to Hon. Lee Claflin, a senator of Massachusetts. He was the father of Hon. William Claflin, who after thrice serving as Governor of the Commonwealth, and as a representative in Congress, has now for more than a quarter-century presided over the supreme governing body of this University. Fortunate father, fortunate son! A grateful multitude congratulates you both this day.

To Lee Claflin belongs the honor of having been the first known proposer and advocate of the founding of this University. How modest, how wise, how genial a man he was! None that ever knew him can forget the gentle strength of his benignant face. In business sagacity, in application, in self-restraint for noble purposes, he was eminent. He was one of the men whose intelligence and moral integrity have made Eastern Massachusetts the world's headquarters for the business in which he was engaged. For many years he was a liberal patron of learning, not only in his own commonwealth, but also in distant places. In Orangeburg, South Carolina, he planted the University which others gratefully named in his honor. His other charities were so varied and unremitting that the number of the persons and organizations that were the beneficiaries of his fruitful life can never be determined by any calculus known to earth. A wise member of the governing board in several literary institutions, he saw the educational possibilities of such a metropolis as Boston. He counseled the utilization of them, and his word bore fruit. On his handsome monument in Pine Grove Cemetery, Milford, his sons might truthfully have placed the inscription: "First of the Founders of Boston University."

The second of the three incorporators was Isaac Rich. He was the next to act, and also the next to cease from action. In physical stature he was not the equal of his older colleague, but a more symmetrical manly form, or a more beautiful and vivacious countenance, I have never known. His hand was molded with exquisite delicacy. It would have graced any of the earls or countesses of Warwick, from whose family line there is good reason to believe he was descended. He began life poor, but his known New England ancestry and kindred were eminently respectable. A kinswoman of his in the last century was the wife of Colonel Elisha Doane, of Wellfleet, at the time of his death the richest man in Massachusetts. Another kinswoman was courted and married by no less a personage than Hon. Lemuel Shaw, who drafted the first charter of the city of Boston, and was for thirty years Chief Justice of Massachusetts. Robert Treat Paine, the honored signer of the Declaration of Independence, and John Rich, the contemporary forefather of Isaac Rich, married sisters, daughters of Rev. Samuel Treat, of Eastham, who was the oldest son of His Excellency, Robert Treat, Governor of Connecticut. Moreover, the grandfather of this John Rich, the ancestor of the whole Cape Cod division of the family, married the daughter of Thomas Roberts, the Royal Colonial Governor of New Hampshire. Of the same descent in more recent times was Mr. Obadiah Rich, one of the original incorporators of the Boston Athenæum, who was in his day the greatest of American bibliographers, a special friend and helper of Irving and Ticknor, Prescott and Longfellow.

Isaac Rich, the fisher-boy of Wellfleet, was the oldest of eleven children. He entered this city as penniless as Benjamin Franklin entered Philadelphia. By remarkable personal powers, by his diligence in business, by fidelity to moral and religious principle, he came to be recognized even by the Federal Government as standing at the head of all the mercantile houses in his line in the United States. Better than that, he became the most liberal patron of education that New England up to that time had ever known. To the Academy at Wilbraham, to the University at Middletown, and to the Theological Seminary in Boston, he gave with his own hand at least $400,000. Then he executed a will which bequeathed to Boston University a larger sum than at that date had ever been bequeathed or given by any American for the promotion of literary and scientific education. The memory of such a more than national benefactor is precious, and of that memory the University is the happy heir, the enduring custodian.

The Hon. Jacob Sleeper was another of God's noblemen. He was born at Newcastle, Maine, then a part of Massachusetts. From his father he should have inherited a modest fortune, but, orphaned at the age of fourteen, and having seen his property vanish before he was twenty-one, he began life with no resources outside himself. For some years after he came to Boston he was in partnership with Mr. Andrew Carney, the public-spirited founder of Carney Hospital. It was in London, in 1857, that I first met him, and I was immediately impressed with his native dignity and grace. Especially noticeable were his eyes, their glance being at once remarkably penetrating and remarkably sympathetic. Like a kindly search-light, they penetrated your inmost being, illuminating its content for you as fully as for himself. Mr. Sleeper had an uncommonly rich spiritual endowment and spiritual experience. For a time he entertained the thought of studying for the Christian ministry. As it was, he was life long a class-leader, and thus the lay-pastor of a great multitude of souls. Without an interval he superintended a Boston Sunday-school more than fifty years. He had little taste for political life, yet in response to what seemed to him the call of duty, he served his fellow citizens as an alderman, as a member of the Legislature, and twice as a member of the Governor's Council. Twice the Legislature elected him to a six-year term as an Overseer of Harvard University. Suave in manner, distinguished in appearance, tactful in action, exhaustless in kindly energies, he was at the close of his career the man whom multitudes would have named as all in all the noblest example of Christian citizenship known to them in any city. He gave or bequeathed to Boston University more than quarter of a million of dollars, but the memory of his gracious character and beneficent life is a heritage even more sacred and precious.

Of the earliest associates of these special founders, many have finished their course, and at this time might well receive individual commemoration. But the grateful task would lead us too far afield. Suffice to say that the men who organized the University were by heredity and training exceptionally competent to represent all that was distinctive or cosmopolitan, all that was historic or prophetic, in New England culture. Of its first Senate four had worn the judicial robes of Massachusetts. Of the first three Deans two were graduates of Harvard University, one of them a valedictorian and a *litterateur* of exceptional brilliancy. Of the fourteen members of the original Law Faculty nearly every one was an eminent graduate of the same ancient seat of learning. Of the original Medical Faculty, no less than seven were Harvard graduates, while eleven had received their professional training in part or in whole in Europe. As to the Faculty of Liberal Arts, it is believed to have been the first in this country of which it could be said that every member of it had enjoyed in addition to American graduation the advantages of European study. In the Corporation were represented many of the historic families of New England and of Old. The man who offered the opening prayer at the first meeting of the Corporation came to Boston, ancestorially, in the year 1644. Next to him sat another whose forefather came in 1637. In the veins of the man who drafted the charter was the blood of the great Englishman who before Governor Winthrop ever reached these shores had earned the title afterward applied to him, "the ac-

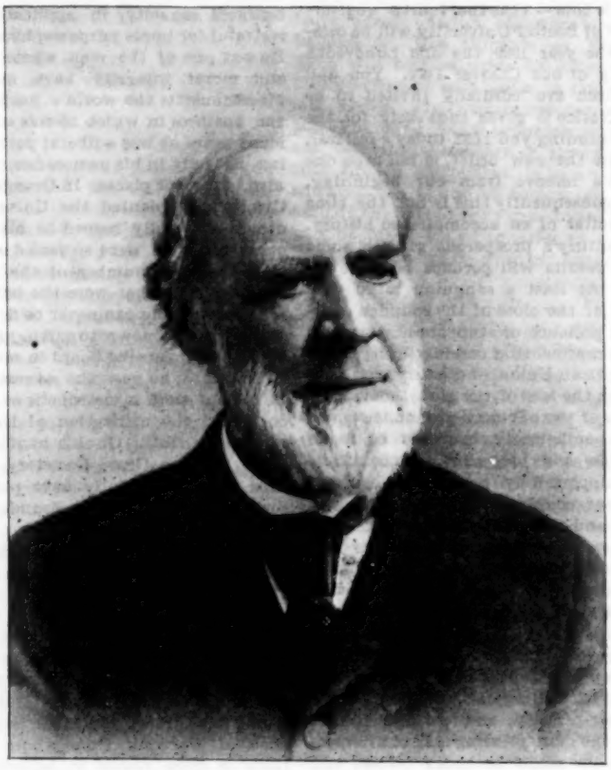
knowledged father of New England colonization." The known lineal ancestor of another of those early trustees trod Boston soil and surveyed its "hill-tops three" more than three months before the first settlement of the town. Two others, at the time unaware of their mutual relationship, are now found to have been collateral descendants of one of the earliest settlers of New Hampshire, who, himself, as is shown by authoritative documents in England, was a direct descendant in the twenty-first generation from a Saxon lord of the soil, who lived before the Norman conquest in the year 1066. Still another was a direct descendant from a high-born lady in our early colony who might well be made the patroness of all the Colonial Dame organizations of America, since she was descended in two different lines from William the Conqueror, and united in herself the lineage of ten of the sovereigns of Europe. To such facts as these I have never heard more than one of the original organizers and governors of the University make reference. They were men too modest and too democratic to boast of their lineage, however noble. But their blood and lineage abundantly explain why these state-commissioned builders of the new University for the furtherance and expression of the highest intellectual life in this metropolis felt themselves to be natural local custodians of whatever is best in Anglo-Saxon civilization, and considered the University itself a legitimate heir to all the inspiring and ennobling traditions of the American people.

In passing now to more tangible assets received from our predecessors, it is interesting to note the wealth of historic association connected with several of

THE ESTATES OF THE UNIVERSITY.

For example, the first real estate ever owned by the Corporation consisted of two building lots on Oliver Street. They were a part of the original homestead of Andrew Oliver, the last Royal Lieutenant Governor of the Colony of Massachusetts. In other respects the property was of interest to lovers of the past. It was on the lower slope of the military acropolis of the ancient town, Fort Hill. On the opposite side of this street was the house of Judge Oliver Wendell, grandfather of the Autocrat of the Breakfast Table. In 1776, on the same street, and but a few feet from the lots of the University, were the last headquarters of General Howe, British commander at the battle of Bunker Hill, and one whose fame is not likely to perish so long as Boston celebrates Evacuation Day. Another next neighbor was Harrison Gray, treasurer of the Colony, and grandfather of Harrison Gray Otis, the distinguished third mayor of our city. Indeed, one of the lots was once, for a time, a part of the possessions of the latter. Here also lived Chief Justice Theophilus Parsons, and among other notables Colonel T. H. Perkins, chief patron of the Perkins Institution for the Blind. It is certainly pleasant to have in the first real estate possession of the University a memorial, not only of Lieutenant Governor Oliver, but also of his great grandfather, Thomas Oliver, an original elder in the First Church of Boston, and the next-door neighbor of Governor Winthrop in the days when what is now Spring Lane was the boundary betwixt their homesteads on the street now named for the father of our country.

A few weeks ago, at an advanced age, the last of a family of four — one brother and three sisters — died in Cambridge. None of the four had ever married, and long sickness had reduced the family resources so that at the end there was but a small remnant left for final testamentary disposition by Mary, the last of the sisters. She was the sole survivor of her branch of this ancient Royal Lieutenant Governor's line. It was a touching disclosure when the other day I received from the clerk of the probate court the announcement that with her dying hand this last of her line had bequeathed to the University the sum of fifty dollars for the benefit of some worthy student that might be in need. It was as if, in this quarter-centennial year, Elder Thomas Oliver of 1630, through the vanishing hand of a far-off descendant, had laid upon Boston University a precious obligation to perpetuate and to guard forever his fading memory.



HON. WILLIAM CLAFLIN

President of Board of Trustees of Boston University since 1873.

The Oliver name suggests another connection of the University with first things in American history. In the year 1633, in company with the redoubtable Governor Wouter Van Twiller, Rev. Everardus Bogardus came to New Amsterdam, on the island of Manhattan, and became the first pastor of that Dutch town. His marriage with Anneke Jans eventually brought to Trinity Church the landed property which became the basis of its enormous wealth and prestige. His lineal descendant, General Robert Bogardus, held a high military position in New York in the war of 1812. A granddaughter of this general, who was also a relative of President Woolsey and Professor Salisbury of Yale University and of other distinguished families — a woman of rare talent and spirituality — believed herself called to prepare for the Christian ministry. She had just been graduated from Rutgers Female College, where she had carried away no less than five collegiate honors. Her brother, a rector in a Protestant Episcopal Church in Brooklyn, like other members of the family, was opposed to her carrying out a conviction at that time so extraordinary, and to relieve them as far as possible of any unpleasant connection with what they felt would be an annoying notoriety, she dropped the family name and adopted Oliver, the name of an aunt. First she entered Oberlin College in the Theological Department, but finding there at that date some things that seemed to her to imply unreasonable discrimination against woman as woman, she wrote to the authorities of Boston University, and being satisfied with their reply, came to New England, and in 1873 — just twenty-five years ago — entered our School of Theology. She pursued her course with great interest and success, and in 1876 was honorably promoted to the baccalaureate degree in theology with her class.

So far as known, this lady, Miss Anna Oliver, was the first woman in the history of the world to whom a university ever gave the privilege of studying the Bible and its themes as scholars study them, and to whom, in simple justice, without flourish of trumpet, it then gave the *jura et privilegia* of a theological graduate. It was fitting that this first illustration of consistent "university freedom" should have been given in Boston, and especially fitting that it should have been given in the first university ever organized, logically and from the start, on the principle of no discrimination in privilege on the ground of sex. Until her lamented death this modest but brave representative of Dominus Everardus Bogardus proved herself an effective minister of saving sweetness and light, an honor to her immediate family and to her notable ancestry.

The first time Isaac Rich ever took the present speaker to his home, he was living at No. 4 Winthrop Place. This was, perhaps, a hundred feet from Summer Street, on what is now Devonshire. Next door to him at No. 3 lived Rufus Choate. Later Mr. Rich bought of Mr. Choate his home, and later still purchased of Daniel Webster his spacious house just around the corner on Summer Street. Both of these historic estates — the homes of Choate and of Webster — were a part of the property subsequently bequeathed to Boston University, and thus there came to us from this source two more of the precious landmarks of the city, two more of the memorials of its famous men.

At the date to which I have referred, by some ordering which I have never understood, I chanced to be the very juvenile pastor of both Isaac Rich and Jacob Sleeper. In those days Summer Street was still adorned with rows of horse-chestnut trees, with fresh green lawns, and with the quiet mansions of many of the first families of the town. At No. 53, on the south side of the

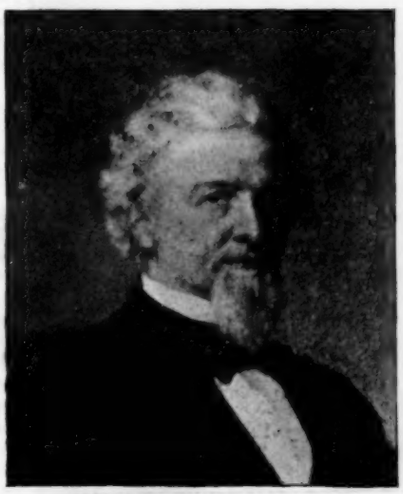
street, dwelt Mr. Sleeper. Next door stood the Ellis mansion, from which went forth into the world Dr. Rufus Ellis, the seventeenth pastor of the First Church, and his brother, Dr. George Ellis, historian, antiquarian, divine. Exactly opposite Mr. Sleeper's was the house of Edward Everett; close by were the homes of George Bancroft, Nathaniel Bowditch, Daniel Webster, and the house in which Ralph Waldo Emerson was born. About all these places there already lingered yet earlier memories. Many, if not all, of them stood upon portions of the once confiscated estate of Sir William Pepperell, grandson of the captor of Louisburg, or on the grounds of the Russell mansion in which in the days of the Revolution General Heath entertained D'Estaing, Pulaski, and Burgoyne. Those homes of elegance and of rich traditions in Summer Street have long since vanished, but the granite store bequeathed to us by Mr. Sleeper covers the spot made sacred by his beautiful hospitalities and by these precious memories of more distant years. We do well to prize it, for, as Lowell sings, —

"the place
Where shining souls have passed imbibes a grace
Beyond mere earth; some sweetness of their fames
Leaves in the soil its unextinguished trace."

One church in the heart of Boston has among its foundation-stones a fragment of Plymouth Rock. I know of but one which enjoys this distinction. In this church, in the year 1839, on the 24th and 25th of April, there was held

A CONVENTION OF AN UNUSUAL CHARACTER.

It consisted of delegates called from every New England State. Their business was to make arrangements for the establishment, in or near Boston, of a new educational institution. The men there assembled were intense, indigenous New Englanders, but deeply dissatisfied with the dominant ideas and teaching of the New England of their time. Like the Transcendentalists of this same period, they represented a world-view



ISAAC RICH

Photographed from a painting in Boston University.

which was idealistic in essence and irrepressibly reformatory in expression. Point by point they would have agreed with Margaret Fuller in the criticisms she has left on record as to the pulpit teachings of that day, even in the churches that called themselves liberal. With Emerson and Alcott they craved and advocated a first-hand knowledge of spiritual realities. Mr. Frothingham, in his work on "Transcendentalism in New England," has summed up the secret of the force of that movement in these words: "A belief in the Living God in the Soul, faith in immediate inspiration, in boundless possibility and in unimaginable good." Like faith and like hope were the soul of that convention of 1839. The time was one of extraordinary intellectual and social effervescence. Only six years had passed since the immemorial union of church and state had been dissolved. The

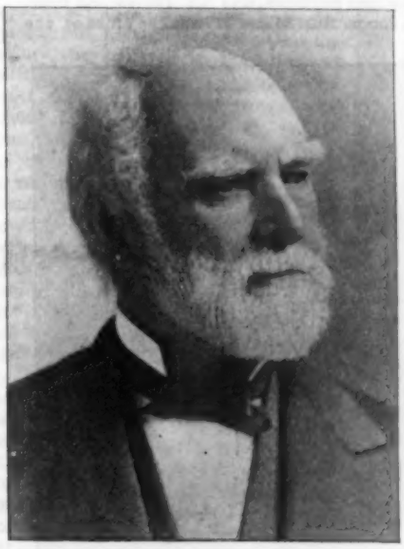
LEE CLAFLIN

old types of teaching, both orthodox and heterodox, were rapidly disintegrating. The popular excitement over Mr. Garrison and his *Liberator* was at its height. The socialism of Robert Owen and Fanny Wright was in the air, and the Brook Farm experiment was soon to be made. Less than one year earlier Ralph Waldo Emerson had delivered his memorable Divinity School address, and closed his career as a clergyman. Theodore Parker had just been reading with Dr. Channing Strauss' "Life of Jesus," but had not yet been disowned by the Unitarian brotherhood. The members of the Transcendental Club were already planning their famous organ, *The Dial*, and the first number was to appear the following year. The newspapers by their ridicule had but a short time before brought to an end the idyllic school conducted by Bronson Alcott and Margaret Fuller. The Convention of which I spoke believed that the time had fully come for a new type of education in Boston — a type which should provide a new race of teachers not only for New England, but also for many lands. Accordingly, before the adjournment, the delegates organized a permanent association to promote the early establishment of a training-school of public religious teachers, one which should represent what they considered a broader and profounder conception of humanity and of the divine purpose in the history of humanity.

Seven or eight years after this a singular event occurred in the capital of New Hampshire. In the centre of a green campus of about one and one-half acres, in the beautiful city of Concord, there then stood a building of uncommon interest in its historic associations. It was that in which in the year 1784 the constitution of the State of New Hampshire was discussed and adopted. This was the more historic from the fact that New Hampshire was the first of the thirteen emancipated colonies to adopt a written constitution incorporating the results of the War of Independence. The building was also the one in which, on the 21st of June, 1788, another State convention ratified the Federal Constitution. The vote by which this was done was one of intense interest to each of the thirteen States. All were feverishly watching the outcome, for it had been provided that the proposed Federal Constitution should take effect and acquire force of law so soon as ratified by nine of the States. New Hampshire was the ninth. In the walls of this building, therefore, the vote was given which transformed an aggregation of separate and discordant States into a thenceforth forever indissoluably united nation.

Now the building in question was a house of worship of the traditional New England order. It belonged to the First Congregational Church of the city of Concord. In 1847 its owners were about to move into a new and more modern sanctuary. What should they do with the old — the most historic structure in the State? They considered various suggestions. At length they heard of the School projected by that New England Convention in Boston in 1839; learned that after a struggling existence in Vermont it was now seeking an independent incorporation and home. With a rare catholicity of mind and generosity of heart, these good men tendered to that School, not only their building, but also a handsome sum of money to aid in adapting it to the new purpose. This noble offer was gratefully accepted, and thus it came to pass that the first home of the first Arminian Theological Seminary in America was the free and cordial gift of a church and parish of Calvinists.

Twenty years later Lee Claflin, David Patten, Gilbert Haven, and other far-sighted friends of the Seminary were convinced that it could never acquire its due strength and wield its proper influence unless brought back to its original birthplace, and given a home in Boston. The New Hampshire Legislature consented, and the Legislature of Massachusetts promptly prepared the way. Generous friends began a new and more adequate endowment. The removal was effected under circumstances honorable



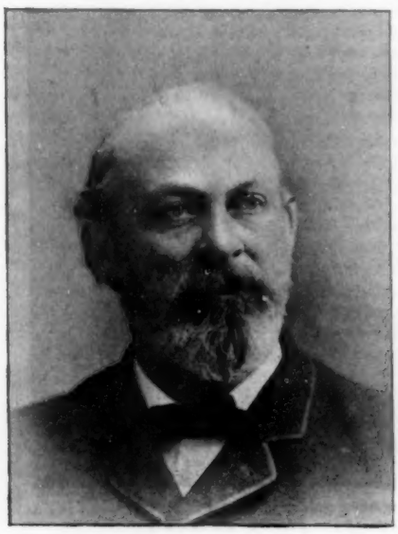
JACOB SLEEPER

to Boston Christianity and profitable to the School. With characteristic generosity the corporation of Harvard University sent a committee to invite the Seminary to locate in Cambridge, promising important advantages in connection with the University, its libraries, and other collections. In two or three places, a little outside the heart of the city, the gift of a free site was offered by other friends. Foremost representatives of American education cheerfully responded to invitations to become lecturers in connection with the reorganized faculty. President McCosh of Princeton, just called from Scotland, gave a course of lectures before the School and its friends, and with such success that in a single week three successively larger auditoriums had to be provided. President Woolsey of Yale gave a similar course; so also did President Robinson of Brown University, President Harris of Bowdoin College, President Anderson of Roches-

ter, Chancellor Haven of the University of Michigan, President Mark Hopkins of Williams. Such a catholicity of teaching in connection with a theological seminary had never before been seen. It was a noble fulfillment of the hopes and aspirations of 1839.

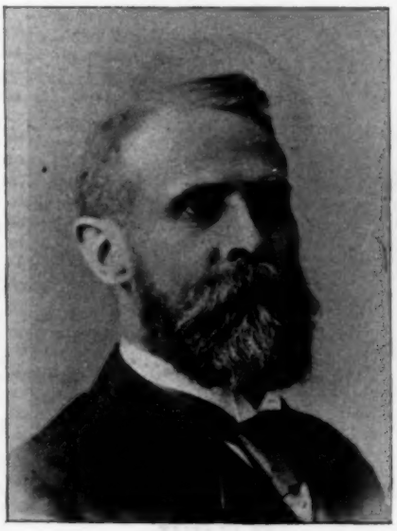
When the School was thus brought back to Boston, the president, vice-president, and treasurer of its corporation were, respectively, Lee Claflin, Isaac Rich and Jacob Sleeper. It was only natural that when two years later they became the incorporators of Boston University, they should have desired to see their Seminary become the first department of the new and more comprehensive University organization. The authorities of the church consented, the Legislature passed an enabling act, and thus in the year 1871 the hopeful child of 1839 became the happy mother of new collegiate and professional faculties. From the beginning she has reciprocated the generous interest and service of other branches of the Christian Church, and finds today that she has educated ministers for no less than sixteen different denominations of Christians. In the heritage which she brought to the University treasury was included some thirty acres of land, which once belonged to the tenth signer of the first church covenant ever formed in Boston, Mr. Aspinwall — land which had remained in the possession of his descendants in Brookline until it came into her possession. Here again the heritage of the University takes backward hold on Boston's first beginning.

In the year 1869, our charter year, the Old State House at the head of State St. was not the sacred historical museum which most fortunately it has since become. In those days it was occupied in all its stories for business purposes, and on the second floor, in rooms Nos. 36 and 37, was the office of the



I. TISDALE TALBOT, M. D.
Dean of School of Medicine.

first secretary of the trustees of Boston University, Mr. Perry. It is pleasant to remember that in that historic building, not far from the balcony from which the accession of King George the Fourth was proclaimed to his American subjects, the records of the first meetings of our corporation were engrossed and placed in custody for future generations of Bostonians. The location of the office of the first treasurer of the University, Mr. Sleeper, was hardly less appropriate. It was in the second story of the "Old Corner Bookstore," the birth-house of James Freeman Clarke, and, according to the antiquarians, the oldest brick house now standing in Boston. The first meeting of the University corporation for organization was in a rear room in the second story of No. 11 Cornhill. Directly opposite the windows stood the old Brattle Square Church in which Washington worshiped in 1789, and Lafayette in 1824. It was the home church of General Joseph Warren, of Governor Hancock, Governor Bowdoin, and a long line of Boston notables. At the time of our gathering for that first meeting, the church still bore high up in its



REV. WILLIAM E. HUNTINGTON, PH. D.
Dean of College of Liberal Arts.

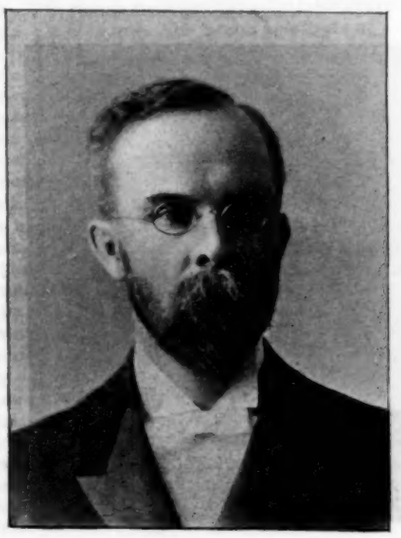
front wall, with fitting pride, the half-exposed British cannon-ball which struck the tower the night before the final evacuation of the town. It was pleasant to begin the organization of the new University within a few feet of pews which had belonged to such patriotic worshipers, and hard by a pulpit in which Buckminster, and Palfrey, and Edward Everett, had stood as pastors; all the more, since the pastor at that very hour, the last of his illustrious line, was in warm and outspoken sympathy with every educational idea and principle for which the University was soon to stand.

Speaking of churches and of the historic heritage of the University, one may further mention that Isaac Rich purchased the first Roman Catholic Cathedral of the city, situated at the corner of Devonshire and Franklin Sts., and utilized the site as an investment for the benefit of the future University. He also bought the last of the three successive meeting-houses of the Friends in Boston, and on Milton Place our property still covers its site. Two other church buildings came later into the hands of the University. One of them was that of the Baptist society on Somerset St., to whose final pastor, Dr. Neale, was given the credit of breaking the long dead-lock at the State House, and of thereby making Charles Sumner a Senator of the United States. The other was the Mount Vernon Congregational house of worship on Ashburton Place, in which Evangelist Dwight L. Moody was converted, and in which Mr. Durant, the founder of Wellesley College, began his Christian life. In it, also, were held, year after year and decade after decade, the farewell meetings of American Board missionaries departing to their far-off fields of labor. All of these memories, sacredly cherished, are portions of the vast as yet uncatalogued historical collections of Boston University.

Another thing there is which must not be forgotten in this enumeration of historic inheritances. In the year 1848, just fifty years ago, a movement that had been initiated some three years before reached the point of crystallization, and an application was made to the Legislature for a charter. The object of the petitioners was to provide for another new departure in education. The petition was duly referred to the legislative committee on education, and this committee returned a favorable report. It is curious to note that of that small committee of seven one was the father of the present president of Harvard University, and a second the father of General Walker, late president of the Massachusetts Institute of Technology. Supported by such men and their colleagues, it is not strange that the petitioners readily obtained the desired charter. The object of the thus created corporation was to provide for the

MEDICAL EDUCATION OF SUITABLY QUALIFIED WOMEN.

As just intimated, it was decidedly a new departure. At that date there was not a medically educated woman in America; nowhere in the world was there a college for the training of such. Instruction was at once begun, but only with the narrowest resources. Indeed, for the next twenty-five years the best energies of the corporation and of its friends were taxed to provide the money needed for the barest maintenance of the work undertaken. Only the most advanced minds seemed capable of appreciating the appeal. To the great mass of citizens, especially those of wealth, the idea of fitting women for medical practice seemed unutterably wild and fatuous. On this account the hundreds of names preserved to us as members, life-members, or patrons of the pioneer organization, or as trustees and annual supporters of the College, have in these days a unique interest. They give a kind of municipal and national peerage, representing the progressive spirits of fifty years ago, the intellectual aristocracy of the city and of the nation. In this roll of honor stand the names of Horace Mann, Francis Wayland, Calvin E. Stowe, Wendell Phillips, James Freeman Clarke, Charles Francis Adams, Peleg W. Chandler, Theodore Parker, Lee Claflin, Josiah Quincy, Cyrus A. Bartol, William I. Bowditch, Isaac Rich, George W. Blagden, Ezra S. Gannett, Samuel E. Sewall, Rollin H. Neale, Robert G. Shaw, Henry

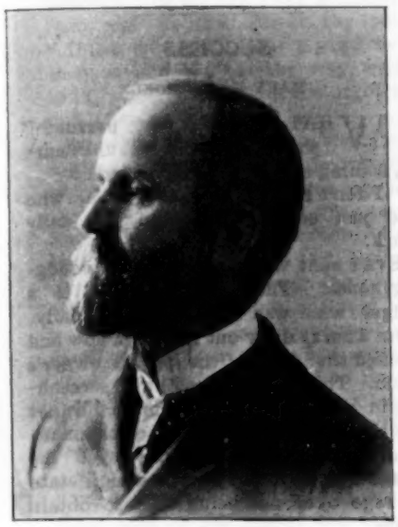


REV. MARCUS D. BUELL, S. T. D.
Dean of School of Theology.

Wadsworth Longfellow, Jacob Sleeper, Alpheus Hardy, Augustus Hemenway, David Snow, William Claflin, Octavius B. Frothingham, Alexander H. Vinton, Amos A. Lawrence, and others of like character. Of the contributing women, hundreds in number, I will mention but a few: The poetess, Mrs. L. H. Sigourney of Hartford, Miss Sarah J. Hale of Philadelphia, Mrs. Harriet Beecher Stowe, Mrs. Chief Justice Lemuel Shaw, Mrs. Dr. Charles Lowell, mother of James Russell Lowell, Mrs. Francis Wayland, Mrs. Mary B. Claflin, Mrs. Ednah D. Cheney, Miss Katharine E. Beecher, Mrs. Henry W. Long-

fellow. Year after year with their modest contributions appeared these names, and others from various towns and cities of New England, and of States as distant as Missouri and Louisiana. The enlightening and liberalizing effect of the movement was of national and more than national significance.

In 1854 the Massachusetts Legislature, rec-



BORDEN P. BOWNE, LL. D.
Dean of Graduate School Arts and Sciences.

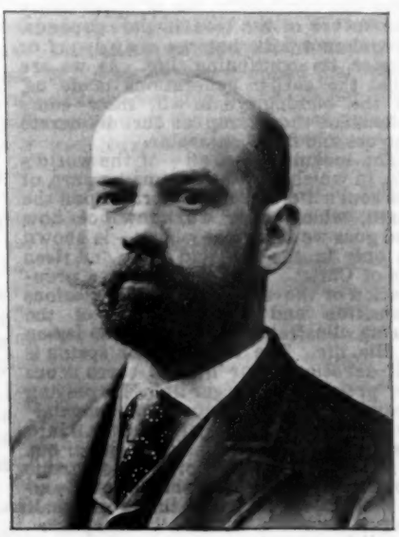
ognizing the useful work of the institution, voted $1,000 a year for five years as a scholarship fund. The next year it voted a new appropriation of $10,000 to the College. Even in the Legislature of Maine the lower house voted an appropriation of $2,000 Governors or ex-governors of all the New England States served upon its board of trustees. With the aid of the city, which gave it land at one-half its value, and by the help of certain special bequests and gifts of friends, it completed, though greatly embarrassed by debt, a college building.

The panic of 1857, and the soon following Civil War, and finally the death of the prime promoter of the whole movement, Samuel Gregory, A. M., M. D., at length brought the enterprise to the brink of bankruptcy. In the year 1873-'74, in compliance with a new act of the Legislature, accepted by the respective governing boards, the brave but hopelessly burdened institution was made over to Boston University and merged in its newly organized and greatly enlarged co-educational medical department. In this way, the oldest medical college for women in the history of civilization became a part of our goodly inheritance. Sacredly have we guarded the mural tablet which commemorates in the College the service of Samuel Gregory; sacredly will we preserve the records of those modest gifts from many of the nation's noblest families. The gifts were modest, but they educated the country and the world. They made possible new and stronger colleges and schools in other States and nations. They made it possible for a Johns Hopkins University to receive, in the very next generation, the gift of $100,000 from the hand of one woman, to secure the opening of its department of medicine to women and men alike.

The story of financial struggle just narrated easily introduces a needful statement that the historic inheritance of the University is not wholly of the strengthening and helpful sort. Its memories are not all golden. Dark have been many of our days, anxious our nights. Conflagrations of historic magnitude have devoured our substance, panics have ruined well-grounded hopes, death has come untimely. On one sad occasion, by formal vote of the trustees, the very life of the College of Liberal Arts was made to depend on one man's cablegram from Europe. Fortunately that man was the man for the hour, and so by the courageous faith and help flashed to us under the sea, the college was saved. The cablegram was from — William Claflin.

It is instructive to remember that, at that very time of peril, a professor in the University, poor in this world's goods but rich in inventive power, was conducting in the night hours experiments which soon after resulted in adding untold millions to the wealth of the world. Would that the owners of this new wealth would remember the still existing necessities of the University in which their great fortunes were made possible, and give it the resources required for further experiments! At the Exposition Universelle at Paris, in the year 1878, the professor to whom I have alluded was awarded the highest distinction there given by the International Board of Award, the Grand Prize of Honor. The name of the man thus honored in the presence of the whole civilized world was Alexander Graham Bell, the inventor of the Bell Telephone.

There is a tradition that when, in 1844, *The Dial* suspended publication, there remained in the hands of its editors, among other unpublished contributions, one calling for the early establishment of an educational institution for the propagation of the new Transcendental philosophy, a University in the city of Boston. From which of the Transcendentalists of that day this proposal came, I have never heard, but it is gratifying to know, and to pass the knowledge down to posterity, that Emerson welcomed the new University when it really came with genuine hospitality. He not only visited its halls repeatedly, but also lectured before its students. On his seventy-seventh birthday he received in his house at Concord a company of the alumni of the University with a friendliness and cordiality which will never be forgotten. Mr. Alcott, too, manifested a



SAMUEL C. BENNETT, LL. B.
Dean of School of Law.

hearty interest, and for ten years served as an official visitor, ending his service only with his life. Colonel Higginson, in articles in public journals, repeatedly and without solicitation commended the new institution for the unprecedented justice of its principles and for the catholicity of its administration.

The University can never be too thankful that its birth was sufficiently early to enable it to receive the

BENEDICTIONS OF THESE GREAT-SOULED OPTIMISTS

of America's intellectual morning, and to share in the inspiring sociological tasks which they had set before them. It is equally gratifying that it came in time to hear in its halls the voices of Whittier and of Holmes. So far as known to me, the last public readings from his poems ever given by Mr. Holmes were in our chapel in Sleeper Hall. Mr. James T. Fields was a friend most generous, and freely gave to the institution some of the last work of his life. Hudson, the best American Shakesperean of his time, held for six years one of the chairs of instruction. The good-will of Aldrich and of Howells has been repeatedly shown in ways unmistakable. We were in time to announce in the original program of 1873 the first woman ever associated with a college faculty in New England — a distinguished friend of George Eliot, already almost as well known in Old England as in New, Elizabeth Stuart Phelps. We were in time to hear at the opening of our Medical Department an original poem read by its author — an Athenian in the eyes of the Greeks, and an Athenian in the eyes of Americans — the author of the "Battle Hymn of the Republic."

But our time is spent. I can only add that of all the incorporeal *hereditamenta* of our favored University, none are in reality so precious as those which it shares with every other. Faith in the truth, the spirit of absolute loyalty to all revelations of truth and duty, delight in the author and ground of all reality — these are the supreme treasures of all true scholars and teachers, the supreme treasures of the kingdom universal. From founders and legislators possessed of these we have received our commission. In their trustful, courageous, devout, expectant spirit the University has thus far labored. Its immediate founders believed in the Christian world-view, and desired to help forward the ideals of the Christian faith. They belonged to the Holy Catholic Church. Believing in that supreme estimate placed upon humanity by Him who left heaven to take on our human nature, they believed in the uttermost possibilities of redeemed souls, and in the uttermost perfectibility of the human race. They belonged to the great branch of the Christian Church which has never repudiated the name of perfectionists, the great branch which, repudiating all ancient dogmas declaring hereditary guilt, has placed in the forefront of its confession of faith the Saviour's explicit teaching respecting redeemed infancy in every age and among every people, "Of such is the kingdom of heaven." The pedagogical significance and scope of these peculiarities is beyond computation; yet even in these will we not here glory. Enough that from this, or any other source, we draw such inspiration as from generation to generation shall entitle us to a place among the great world-schools, in which distinctively Christian manliness is bred and fitted for ever-greatening tasks of Christian civilization. To this work we this day solemnly dedicate ourselves anew; to this, earnestly invoking God's good help, we will be faithful so long as

"Twice each day the flowing sea
Takes Boston in its arms."

The Boston University Quarter-Centennial

THE prime event of the week in Boston educational circles has been the great celebration by Boston University of her first quarter century as a completely organized institution. In fact, if one wanted to be where something was going on, he had but to put on the scarlet and white and fall in line with the University program.

To step within that whirling centre of activity was to get a realizing sense of the institution's growth and power; to be impressed with the fact that the tender young hopeful that so modestly claimed admittance to the sisterhood of New England institu-

[Continued on Page 694.]

THE FAMILY

JOY

CORA C. BASS.

I sought for it everywhere
In the circuit of earth and of air;
In the blessings ambition will bring;
In beautiful, bountiful spring.
I sought for it high and low
Where thought of a mortal may go,
But never a trace could I find;
I could not, for lo! I was blind.

Lowell, Mass.

Thoughts for the Thoughtful

I keep a little lamp alight
All day, all night.
The moon can quench it not, nor sun,
It shines before the Holy One.
Oh, my soul's light,
Burn bright!

— HANNAH PARKER KIMBALL, in *Christian Register.*

* * *

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it. — *Phillips Brooks.*

* * *

Every day that is born into the world comes like a burst of music, and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march, as thou wilt. — *Carlyle.*

* * *

As aged palm-trees bear the heaviest clusters, so lives which are planted in and nourished from God know no term of their fruitfulness, and are full of sap and verdant when lives that have shut themselves off from Him are like an old stump, gaunt and dry, fit only for firewood. — *Alexander Maclaren, D. D.*

* * *

It was now the season of singing-birds, and the woods were haunted with mysterious, tender music. The voices of the birds which love the deeper shades of the forest are sadder than those of the open fields: these are the nuns who have taken the veil, the hermits that have hidden themselves away from the world and tell their griefs to the infinite listening silences of the wilderness — for the one deep inner silence that Nature breaks with her fitful superficial sounds becomes multiplied as the image of a star in ruffled waters. — *Oliver Wendell Holmes.*

* * *

Touched with the delicate green of early May,
Or later, when the rose unveils her face,
The world hangs glittering in star-strewn space,
Fresh as a jewel found but yesterday.
And yet 'tis very old; what tongue may say
How old it is? Race follows upon race,
Forgetting and forgotten; in their place
Sink tower and temple; nothing long may stay.
We build on tombs, and live our day, and die;
And from our dust new towers and temples start;
Our very name becomes a mystery.
What cities no man ever heard of lie
Under the glacier in the mountain's heart,
In violet glooms beneath the moaning sea?

— *Thomas Bailey Aldrich.*

* * *

What we misname loneliness, faith shows us to be a chance for the companionship of the Divine. The world parts us from God. Friends draw us away. Love puts mists and veils before our eyes. But when the world recedes, or when the dear one dies, then we may take counsel with the Eternal, listen to His voice, and prepare ourselves in silence to meet again the terrors and combats of our fate. We see God face to face — not in the midst of a multitude, or over the heads of a crowd. — *Anna Robertson Brown, Ph. D.*

* * *

In the West, on the broad prairies, one sometimes sees a tall derrick looming up like a ghastly skeleton in the distance. It tells a story of disappointment and vain search. Here men drilled for water. They spent a fortune, hoping to strike a living spring. They went down a thousand feet or more, but found nothing. But there is no such vain search in the believer's field for wells of blessing. The worldly man may dig down ten thousand feet in his portion; he may find gold or silver; he may find diamonds; but he will not find the water of life. Ghastly derricks stand all over the fields of many an unbelieving one, showing where he has sought for peace, for joy, for satisfaction, for comfort, all in vain. But the child of God may strike his pick in anywhere and fresh water will flow out. Every spot of his portion is blessed and full of blessing. Every circumstance is a well-curb fencing in its flowing spring. He has only to drop the bucket of faith anywhere to draw up heavenly gladness, comfort, and good. The deep furrows that sorrow plows in his life are only channels through which the blessed waters flow to irrigate his field and enrich his life. The strokes that cut so deeply and that give him so much pain, are but the smitings of the rod of God, to bring out fresh water from the rock. These nether springs burst out all over the believer's field. — *Wellspring.*

* * *

We are but leaves upon the tree of the world's life. We die, but the tree itself lives on. We have our happy youth, our busy summer with its full activities, our autumn of slow withering, and our time of rest; all which, important as they are to us, are, after all, but incidents in the tree's long growth. And yet upon our full acceptance and our faithful use of opportunity the future of the tree in part depends. We cannot kill, but we may dwarf or hinder its continuing life. As we are what the earlier generations made us, so the coming years will show some tokens of the stamp of our deliberate choices and fixed character.

The meaning of it all — of the world's life, in which we play so small a part, of the soul's life, which is so brief upon the earth, which came we know not how and goes we know not where — is shown us only in the life and death and risen life of Christ. But the deliberate preparation of the autumn and the glorious transition and transformation of the spring illustrate and confirm the lesson of His life. The lesson of the spring is self-devotion. Our life on earth is but the prelude to a larger life. Its passing away is but the termination of mortality. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." — *Congregationalist.*

* * *

There is a heathen story which tells us that once a man asked for this gift — not to die; and it was granted him by the Fates. He was to live on forever. But he had forgotten to ask that his youth and health and strength also might last forever, and so he lived on till age and its infirmities and weaknesses were weighing him down, and his life grew to be a weariness and a burden to him. Existence — for it could hardly be called life — was one long torment to him; and then he wished to die — wished to die and could not. He had asked for a thing which he was totally unfit to enjoy, but he had to take the consequences of it when it was once given. In our prayers we seek things which we might shrink from seeking, if we knew that they must come to us through pain, tears, and loss. The better way to pray, however, is to let God choose for us, and to give what He sees best for us, and in the way that He knows to be the best.

"Lead me by Thy own hand;
Choose out the path for me."

— *J. R. Miller, D. D.*

SUCCESS

MARY E. BAMFORD.

"WHAT does all that parrot?" sharply questioned Aunt Thurza, coming through the upper hall.

"I don't know," answered Eva, who had just come home from her daily work.

Eva's aunt was landlady in this lodging-house. The parrot belonged to a lodger who was away at work daily. Aunt Thurza drew out her keys now and opened the door of the parrot owner's room. The green parrot hung screeching in his cage. Aunt Thurza did not see that some peanuts were on the mantel. The parrot had vainly eyed the peanuts all day, and was in a high state of rage over not being able to obtain them.

Aunt Thurza did not comprehend. She slammed and locked the door again.

"It's wretched business, renting rooms!" she said. "One always has to let the lodgers keep parrots or anything they've a mind to!"

Aunt Thurza was very tired. Eva was silent. It was wiser to be silent when Aunt Thurza was uncomfortable. Two years before this, it had been very kind in Aunt Thurza to take her two orphan nieces into her home. Eva and her sister Rosa had since then learned to retouch photographs, and were now employed, seventeen-years-old Eva in one photograph gallery, and eighteen-years-old Rosa in another. The girls paid Aunt Thurza for board and room-rent now, and so helped her a little in return for all she had done for them.

"Has Rosa come?" asked Aunt Thurza, going away down the hall.

"Not yet," returned Eva.

When Rosa did arrive, she was in a state of pleased excitement. She had had an opportunity to buy a photographic outfit for herself and had made the bargain.

"But you haven't time to go out photographing," laughed Eva. "You're busy from morning to night, week-days, in the gallery."

"I'll find time!" answered Rosa. "It's nice to have a camera! One of the girls I know has one, and she goes out of town to see friends Sunday afternoons, and she picks up quite a little money photographing folks' children and dogs and things. She told me she made eight dollars last month besides her regular pay in our gallery! That's what I call being successful!"

Rosa was a bright, ambitious girl. Eva was ambitious, too, but she looked doubtful, now.

"I shouldn't call that girl really successful. She broke Sunday to earn her eight dollars," said Eva.

Rosa laughed lightly, but Eva thought that surely Rosa never would think of using her camera on Sunday. Two years before this, when she and her sister had

come as orphans to Aunt Thurza's lodging-house, Eva had prayed that they might be guided to know how to earn their living. They must earn it, somehow. Did not God know what each one of His children was best adapted for? Eva believed she was His child. She hoped Rosa was. Would He not guide? That must be what those Bible verses meant: "In all thy ways acknowledge Him, and He shall direct thy paths." "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

So, when the way had opened for her sister and herself to learn the retouching business, a work of which they had never thought, it had been very sweet to Eva to feel that her Heavenly Father had directed her how to earn her living. It had been sweet, through the past two years in the retouching business, to feel that she was working out the plan that God had for her. Eva had sometimes expressed such a thought to Rosa, but Rosa never had responded very heartily. Still, Rosa was very ambitious and worked as hard as Eva.

The photographic outfit came. Aunt Thurza approved of the purchase when Rosa told of the money the other girl "picked up" Sundays. "Success" and "money" were synonyms to Aunt Thurza.

There was no time during the week for Rosa to take photographs. Notwithstanding Eva's remonstrances, Rosa began to use Sunday afternoons for experiments in photography. She with other friends went out into the country Sunday afternoons.

"Rosa's bound to succeed," said Aunt Thurza, complacently.

Rosa joined an amateur camera club. She worked enthusiastically and learned to take good photographs for an amateur. Eva worried over Rosa's Sundays, and prayed about them, and spoke to her sister, but Rosa was deaf. She had begun to make a little money Sundays, a dollar now and then. She had a quick eye for effective groups of children or odd bits of humanity. Eva sometimes smiled over some quaint picture, but the thought always came, "This was taken on Sunday. Oh, I wish Rosa wouldn't!"

"Don't you think I'm successful?" said Rosa, gaily, one week, holding up three dollars she had earned by Sunday work. "I make more money than you do!"

"A person can't be really successful unless she stays by God's plan for her," answered Eva.

But "success" had come to mean "money" to Rosa as well as to Aunt Thurza.

After awhile a newspaper of the city offered a series of prizes to be contested for by amateur photographers. Rosa determined to compete. She spent Sunday afternoons looking for appropriate "subjects." She found a group of newsboys playing marbles, and photographed them. She sent this picture with others to compete for the prize. To Rosa's own astonishment she gained one of the smaller prizes — ten dollars in money.

"To think I should gain a prize!" exclaimed Rosa, delightedly.

"Like enough Eva might have succeeded, too, if she'd done the way you have," said Aunt Thurza.

Eva heard. To faithfully do her retouching work at the gallery took all Eva's spare time on week-days. She could not have practiced taking photographs except on Sundays. Why was Rosa apparently allowed to succeed when all her success was based on a wrong foundation? Aunt Thurza's words hurt Eva. In her heart she fought with the old question that the tempter puts sometimes to an earnest Christian: "Why do others who are openly transgressing the Lord's commandments prosper better than you do?" The tempted Christian does not always remember that the whole life of one who is not a Christian is a failure, no matter how many apparent successes he or she may have.

"There are some kinds of success that a Christian ought to be afraid of," thought Eva.

One Sunday Rosa had gone out with the camera club as usual. Sunday evening Eva went to young people's prayer-meeting sad at heart. Once Rosa used to go with Eva.

When Eva returned she saw that several young men, members of the camera club, were sitting in Aunt Thurza's parlor. Wondering at their presence, Eva ran up to her room. There she found Rosa, Aunt Thurza, a doctor, and three or four scared-looking girls.

"The camera club came home from the country on one of those open, picnic-excursion electric cars," explained trembling Aunt Thurza. "The car was so crowded that the camera club had to stand on the steps of the car and hang on. The car was going pretty fast, when one of the men who'd been to the picnic accidentally gave Rosa a push; the car was so crowded he couldn't help it. Rosa almost dropped her camera, and in catching it she lost her balance and fell off the car. It was going fast, and 'twas a rough, stony place, sloping into a gully. It's a mercy she wasn't killed! Her ankle is dreadfully sprained. She fainted, and the camera club brought her home."

Looking at the white face, Eva trembled to think what might have been.

Rosa could not use her ankle for two months. One evening Rosa said soberly: "I'm losing two months' wages. It's a good deal more than the ten dollars I made on my photograph prize. There's the doctor's bill, too."

"I'm sorry, dear," answered Eva.

"O Eva!" faltered Rosa, bursting into tears, "I knew the Sunday work was wrong! I deserve to lose money. But I thought I was succeeding! When I fell from that car I wondered if I was going to strike on my head, and if it would kill me. O Eva, if it had! Do you suppose the Lord can forgive me for the way I've acted?"

"I'm sure He will, dear, if you ask Him," said Eva.

There was a great thankfulness in Eva's heart. She was sure that "success" would not mean only "money" with Rosa, after this. In the days that followed Rosa resolved that never again would she seek to make gain on the Lord's day.

"It's such a pity Rosa should be hindered just as she was becoming so successful," said Aunt Thurza.

But Rosa smiled. "No, Aunt Thurza," she said, "I believe I'm nearer real success than I ever was before."

East Oakland, Cal.

"BECAUSE I LIVE"

"Dead?" Nay, he is not dead. Who calls him so?
That he still lives I know; the reason why,
Because the Master said long years ago,
Who lives and who believes shall never die.

"Gone?" Aye, perhaps, but not forever gone;
For, though the time be distant or be near,
This is declared in no uncertain tone,
When Christ appears they shall with Him appear.

"Far from us separated?" God forbid!
He is with Christ; and whether near or far,
The self-same Christ with whom our life is hid;
He there, we here, in Christ united are.

"But out of reach?" Yes, for a little while.
"And out of sight?" Yes, since our eyes are dim.
Called on ahead, the welcome of his smile
Shall greet us where we thought to welcome him.

"These empty hands!" They shall be more than filled
With blessings for another's starving heart.
"This clamoring pain!" It shall be stilled
With peace wherewith to heal another's smart.

"But still we weep!" Why not? since Jesus wept,
Though even then His eyes divine could see
That only for a season Lazarus slept,
And at His call awake again should be.

"But if these hearts, before peace cometh, break?"
The blow that broke the alabaster fair
Spilled, without waste, the nard for Christ's sweet sake,
And broadcast flung to all its fragrance rare.

— L. H. CRANE, in *Christian Advocate*.

THE HOSPITAL SHIP "SOLACE"

THE American Navy is the first in the world to have a warship with no gun, no powder, no marines and no soldiers on board. Such a steamer, that preaches peace in the midst of battle, is the "Solace." She floats the Red Cross flag, and she is manned by surgeons, apothecaries, male nurses and attendants. Her sad though inspiring task is to follow with the fleet, and minister to the wounded and the dying. It will not matter whether they be Spaniards or Americans, the "Solace," with her steam launches and cutters, will gather the wounded from the vessels and pick up the drowning from the waters. Safe on board, they will be carefully tended with all the conveniences of a modern hospital.

The ambulance ship "Solace" was formerly a passenger steamer of the Cromwell line; but she has been completely refitted in a way entirely new. Surgeon-general Van Reypen, of the Navy, drew plans for such an ambulance ship several years ago and presented them at the last International Medical Congress at Moscow, little dreaming that we should so soon have occasion to build the ship. Other nations will, doubtless, be prompt to follow our example. The Swiss Minister sent a glowing account of the equipment of the "Solace" to his Government. As the Red Cross Society was organized in Geneva, and as its emblem is the same as the Swiss flag, with the colors reversed, such an enterprise is sure to meet with great approbation in Switzerland. It is said that Spain

has been informed, by way of Switzerland, of the purpose of the "Solace," and understands that she is an unarmed vessel, as ready to give help to the injured in the Spanish fleet as to our own men.

We have had "floating hospitals" before, but this is no pleasure-day trip for the poor, with a freshening breeze of salt air. This is a complete hospital amid seas where everything must be at hand, and beyond the need of outside help. The physicians must have all arrangements for sterilizing and disinfecting. They must have quantities of fresh water, and must be able to manufacture ice. What was formerly the dining-saloon has been made into a spacious operating-room, fitted with antiseptic furniture and appliances, and with an elevator to the decks large enough to hold a cot. There are swinging cots and berths, made easy with woven wire springs and hair mattresses, covered with neat white spreads.

One of the decks is isolated for contagious diseases and is covered and curtained with canvas. There is a dispensary, and a lounging-room for convalescents, who have also a separate mess-room. Below are the steam laundry and the steam disinfectant plant, the evaporator for making fresh water, the refrigerator-room and the machine for making ice.

The eight hundred tons of fresh water that serves as ballast in the double bottom is kept fresh and clean so that it may supply the other vessels of the fleet when they are in need. The tank for use on board holds 37,000 gallons of fresh water. Ice may also be furnished to the other vessels if their supplies become exhausted. — MABEL HAY BARROWS, in *Independent*.

JUNE AMONG THE FLOWERS

GEORGE E. WALSH.

THIS is the proverbial month of roses, and there is nothing finer in our gardens or landscape than the rose blossoms, whether they be the wild climbing roses of the field and hedge or the elegant cultivated hybrids and teas of the hot-house and lawn. To raise roses successfully is a pleasure that few other plants give.

The last days of May rarely fail to offer a temperature which brings about a vigorous growth of plants, and the annual miracle in the garden begins. The roses should be in full bloom by the tenth of June; but if they are not, a little stimulation with liquid manure may prove beneficial. There is little more to do, except to wait and let Nature perform her work. Of course bugs, worms, and other insects must be kept off the plants, and a mulch around their roots will help them.

The catalogues are so full of different varieties of new roses that it would be an endless job to mention more than half of them. We hardly realize today that all of these roses sprung from a few old hardy plants, and in the confusion of names and flowers it is sometimes difficult to distinguish the parent plants from the offsprings. Among the old hardy varieties of roses from which our present-day ones originated, the Damask and double red rose were the most effective, and in some old gardens they are found today. They are worthy of all cultivation, too, and they have become novelties through neglect. The Damask, for antiquity, stands first, with the double red second, and then the May rose. The Damask originally came from Syria, and it was introduced in New England by the Pilgrims. This rose is a hardy and vigorous grower, and requires little or no cultivation or protection in winter. It easily adapts itself to all climates and locations, and its beauty and fragrance are unsurpassed. An old-fashioned garden planted with the Damask, the old double red rose, and the white and yellow May rose, presents a mass of bloom from June until the middle of July. It might be to our benefit and pleasure to return to some of these old types, even though we have to neglect some of the latest novelties in so doing.

After the rose-blooming period the gardener prepares immediately for the following year's plants. The way to do this is to fill dishes with clean sand, and set rose-cuttings in them just as soon as the blooming period is over. Two or three buds or joints on each cutting should be placed beneath the surface of the sand. Some dip the ends of the cuttings in grafting wax, but this is not really necessary. Keep the cuttings in the sun, and the sand very moist, and when they have rooted pot them.

JUNE PERENNIALS.

Not all the flowers in the garden this month, however, should be roses. We have many perennials that begin to bloom in the latter part of May, and extend their season for blossoming well through this month. Many of the German irises should now be in full bloom. Our native iris, *Virginica*, is a showy plant, with its light blue flowers, and then there is the native spiderwort, which also produces blue flowers. It is a fact that blue seems to be the favorite shade of early flowers, with white a close second. Pink and red predominate in summer, and yellow seems to be more popular for fall. The only really early yellow flower that we have is a poppy, which has a lengthy name, *Papaver greenlandica*. There are one or two other early poppies that are occasionally in bloom in late May and early June, but they are rarely cultivated.

Besides the blue irises we have the common periwinkle — *Vinca minor* — and its herbaceous relative, *Vinca herbacea*, and *Mertensia virginica*. The exhibition of white flowers is quite extended, there being the white candytuft, the orris root flag, the white-flowered spiderwort, and *Trillium grandiflorum*. After the tenth of June the pink, scarlets, and reds begin to bloom, announcing the full coming of warm weather. The scarlet columbine comes early, then the bleeding heart, with its rosy pink flowers, and purple and lavender flags. The roses bring a predominance of warm pink and red. Then gradually the yellow flowers appear, and the season marks the beginning of the wane.

RHODODENDRONS.

These are among the showiest plants for lawn treatment that we have, and the great variety of colors represented by the newer sorts makes them popular for all sorts of ornamental work in the garden. Among the best rhododendrons, selecting them for their hardiness, show, and variety of color, are *Album elegans*, a pure white sort; *Brandyanum*, a beautiful crimson; *Cyaneum*, purplish blue; *Everestianum*, rosy lilac; *Perspicuum*, pure white; *Roseum elegans*, rosy pink. Such a collection makes variety enough for any show.

In planting rhododendrons the hole should be dug out several feet, and the bottom should be filled up with sticks, stones, leaves and dirt. Then make a surface soil of two feet of rich loam, a little sand, and decaying leaves. Planted in such a soil, the rhododendrons will succeed. Then wet thoroughly, and keep the soil well mulched.

New York City.

— Mrs. Horace Greeley had a strong antipathy to kid gloves, and never wore them upon any occasion. One day, it is said, she met Margaret Fuller on the street, and instead of greeting her with any usual salutation, she touched Margaret's hand with a shudder, exclaiming: "Skin of a beast! Skin of a beast!"

"Why, what do you mean?" asked Margaret, in surprise. "What do you wear?"

"Silk," returned Mrs. Greeley; "silk always."

Margaret touched her hand and shuddered, saying: "Entrails of a worm! Entrails of a worm!"

ONE SOLDIER DEAD

A fair young mother calmly read
While one hand rocked the cradle bed
Wherein her first-born slept away
The twilight of a summer day.
She carelessly the paper turned
Till "Latest War News" she discerned;
"Our loss was small," dispatches said —
"A skirmish, and one soldier dead."

They troubled not to give his name
Or e'en the troop from which he came;
For who, rejoicing in success,
Cares if there be one private less?
Only a soldier lying there,
With blood upon his sunny hair,
With no kind friend to raise his head
Or treasure the last words he said.

O happy mother, do you know
That not so many years ago
That soldier was a baby, too,
With face as sweet, and eyes as blue
As those within yon cradle there?
And knew a mother's tender care,
Who now must sit alone and weep
Because he wakes not from his sleep?

And other thousands also said:
"Only a private soldier dead,"
Without a passing thought that he
Might one of nature's nobles be,
Or that the words that line contained
Would wreck a life that yet remained.
His mother waits for him in vain,
For he, her only child, is slain.

— JEAN PAUL WAYNE, in *Chicago Post*.

A DAUGHTER WORTH HAVING

TWO gentleman friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said: —

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain: —

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is

sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked of his sister: —

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said: —

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little's girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim — he's our brother — he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper: —

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: —

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse car. — *New York Evangelist.*

Hungry for a Handshake

HE was sitting in a park. He looked downhearted and despondent. His clothes were dusty, but not ragged. There was a look of despair on his boyish face, almost a look of desperation. Some one noticing his despondent look, sat down by him, saying: "I judge you are a stranger in the city; I want to shake hands with you."

Only a word, you see, but a bright look came into the young man's face, and he eagerly held out his hand. "Oh," he said, "I'm so hungry for a handshake. I left my home about a week ago with the prayers and best wishes of my friends. Times were hard, and it seemed necessary for me to go into the world to make a living for myself. I supposed there was lots of work for me in this city, but I don't think there is anything, and I am discouraged." He bit his lip hard as he said this, and his mouth quivered. "I will try again," he went on to say, "since some one cares enough for me to shake hands with me.

That handshake was the beginning of his success. Downhearted and discouraged before, feeling that there was no one who cared for him in a great city, his heart was made glad by that simple thing, a handshake, and he took courage and soon found employment.

There are people on every side of us, perhaps not in these exact circumstances, but who are discouraged and depressed, who need a handshake, a friendly word, a kindly interest. As servants of that Christ who went about doing good, shall we give it? — *Union Gospel News.*

BOYS AND GIRLS

THEIR OWN NAMES

I knew a charming little girl,
Who'd say, "Oh, see that flower!"
Whenever in the garden
Or woods she spent an hour.
And sometimes she would listen,
And say, "Oh, hear that bird!"
Whenever in the forest
Its clear, sweet note she heard.

But then I knew another —
Much wiser, don't you think? —
Who never called the bird a "bird,"
But said the "bobolink,"
Or "oriole," or "robin,"
Or "wren," as it might be:
She called them by their first names,
So intimate was she.

And in the woods or garden,
She never picked "a flower,"
But "anemones," "hepaticas,"
Or "crocus," by the hour.
Both little girls loved birds and flowers,
But one love was the best;
I need not point the moral,
I'm sure you see the rest.

For would it not be very queer,
If when, perhaps, you came,
Your parents had not thought worth while
To give you any name?
I think you would be quite upset,
And feel your brain a-whirl,
If you were not "Matilda Ann,"
But just "a little girl."

— *Independent.*

How Saddleback Ledge Light Was Kept Burning

THIS is one of the wildest and bleakest of light-stations of that savage region, and, according to a story told there, it was once the scene of a remarkably plucky adherence to duty on the part of a fifteen-year-old boy. He was the son of the keeper, and on this occasion was left alone in the tower while the father went ashore for provisions in their only boat. Before the latter could return, a violent storm arose, and for the next three weeks there was no time in which the keeper's boat could have lived for a moment in the wild seas that raged about the lonely rock. Still the light was kept burning by that fifteen-year-old boy, who had little to eat and but scant time to sleep. Night after night for three weeks, its steady gleam shone through the blackness of the pitiless storm and gladdened the father's straining eyes. When the ordeal was ended the boy was so weak from exhaustion as to be barely able to speak. At the same time there was no prouder father nor happier young light keeper on the Maine coast than those who met on the storm-swept ledge of Saddleback that day. — *Kirk Munroe.*

"Giveuppity,"

TWO little sisters, Daisy and Bess, had been given a parasol which was to be held and shared in common. It was a dainty bit of blue satin, with such glory of ribbons and lace as well might charm the most exacting little girl. They were to take turns carrying it; but mamma noticed at the end of a week that Bessie's "time" never seemed to come, although the unselfish little girl made no complaint.

One day, as they started for a walk, Miss Daisy, as usual, appropriated the coveted treasure, and gentle Bess was moved to remonstrance: "Sister, it's my time to carry it!"

"No, it's not; it's my time! I haven't had it hardly a bit," retorted little Miss Temper, with a flash of her brown eyes as she grasped the parasol more tightly.

"Daisy," interposed mamma, "give it to your sister. She has let you have it every day, and you must learn to give up."

"O mamma, I can't! There is no giveuppity in me," sobbed the little girl, dropping the parasol and hiding her flushed face in her apron.

Ah, little one! You spoke more wisely than you knew — "no giveuppity in me!" How many of us must learn, through sorrow and tears, that we cannot fitly do the Father's will without "giveuppity" in our hearts! — *Sunday School Visitor.*

Noblesse Oblige

"HERE, boy, let me have a *Sun*."

"Can't, nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard at the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper; I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the furder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, it's a good run on 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field. — *Standard.*

THE SUNDAY SCHOOL

Second Quarter Lesson XI

SUNDAY, JUNE 12, 1898.

MATT. 27: 35-50.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS CRUCIFIED

I Preliminary

1. GOLDEN TEXT: *Christ died for our sins, according to the Scriptures.* — 1 Cor. 15: 3.

2. DATE: A. D. 30. Friday, April 7, 9 A. M. to 3 P. M.

3. PLACE: Golgotha, or Calvary, outside the walls of Jerusalem.

4. PARALLEL NARRATIVES: Mark 15: 21-41; Luke 23: 26-49; John 19: 17-30.

5. HOME READINGS: *Monday* — Matt. 27: 27-34. *Tuesday* — Matt. 27: 35-50. *Wednesday* — Matt. 27: 51-66. *Thursday* — John 19: 25-37. *Friday* — Rom. 5: 1-8. *Saturday* — Rom. 8: 31-39. *Sunday* — Heb. 9: 6-14.

II Introductory

Worn with the agony and sleeplessness and brutal insults of the preceding night, smarting from the scourge and crowned with thorns, the meek and suffering Jesus was led forth to His death. Concerning the incidents on the way, our Evangelist is silent. Golgotha was reached outside the walls, and there the deed was done. The awful crime was consummated. The nails were driven home. The cross was uplifted and dropped into the hole dug to receive it. The accusation, written in three languages, was put above His head, "This is the King of the Jews;" and then the soldiers shared the spoils of their Victim and cast lots for His seamless coat.

Thus far no words have fallen from the lips of the Sufferer save a brief prayer, not for Himself but for His murderers; but His enemies have not been silent. Their fury is not sated by success; they feel no pity for His anguish. They pace up and down before Him with disdainful gestures and epithets of mockery. They throw in His teeth the charges brought against Him in the morning, and challenge Him to prove that His assertions were not idle boasts by an act of self-deliverance: "Thou that destroyest the Temple, and buildest it in three days, save Thyself." "If Thou be the Son of God, come down from the cross." The rulers join with the rude populace in heaping insult on their dying Victim. They taunt Him with His own miracles: "He saved others, Himself He cannot save." With bitter irony they remind Him of His royal claims: "King of Israel! Let Him come down from the cross, and we will believe Him! Son of God! Let God deliver Him if He will!" Even the crucified thieves, on His right hand and on His left, catch the hideous infection, and one of them mingles his broken voice with the blasphemies of the hour. But though man refused to sympathize, nature did not. The sun, in his midday career, veiled his face and a pall of gloom and darkness settled down over all the land. As the extreme moment drew near a piercing cry was heard from the central cross, a cry of distress at an abandonment which no mortal mind can comprehend: "Eli, Eli, lama sabachthani!" This was followed by the cry "I thirst;" and when some of the soldiers, dipping a sponge in the *posca*, or sour wine, which they carried with them, fastened it upon a hyssop stalk, and pressed it to His burning lips, there were those present who desired to delay even this small solace, to see whether Elias, whom they thought He had invoked, would come and deliver Him. Another and final cry, in which Jesus commended His departing spirit into the Father's hand, was uttered, and then, with the expiring words, "It is finished," He "yielded up the ghost."

III Expository

35. **They crucified him.** — The place was Golgotha, or Calvary, a skull-shaped elevation outside the walls. First laying the cross upon the ground and stripping their Victim naked, they proceeded to lay Him upon the cross; and having bound Him with thongs, they drove nails through the flesh of either hand, and through the feet, either separately or placed one over the other. Then raising the cross with its burden they dropped it into a hole dug in the ground for the purpose, a wooden projection, or pin, midway in the cross partly sustaining the body, which might otherwise be torn from the nails by its own weight. The feet of the suffering Jesus were probably only from twenty to thirty inches above the ground, and His cross the central one between the two robbers, thus fulfilling Isaiah's prophecy (53: 12) that He should be "numbered among the transgressors." **Parted his garments.** — The garments of the victims were the perquisites of the executioners. After dividing the *tallith* into four parts by tearing or ripping, they cast lots for the seamless *cetoneth*, or undergarment, thus unconsciously but precisely fulfilling the prediction in Psalm 22: 18. **That it might be fulfilled, etc.** — omitted in Revised Version.

There were three forms of crosses: the first in the shape of the letter X, called the *crux decussata*, or, later, St. Andrew's cross; one in the form of the letter T, called the *crux commissa*, or, later, St. Anthony's cross; and, third, the Latin cross, or *crux immissa*, †, like the preceding one, except that the upright beam projected above the horizontal one. That the Latin cross was the one on which Jesus was crucified, is indicated by uniform tradition, and by the fact that the inscription was placed upon it over His head (Abbott).

36, 37. **Watched him there.** — It was their duty to remain at their post until the death of their victims. Doubtless there was something in the aspect and behavior of Jesus, as contrasted with those who hung on either side, which excited the attention and wonder of even those rough soldiers. **Set up over his head his accusation** — the customary *titulus*, or "title," borne by the accused to the place of execution, and then affixed to the cross above his head, stating for what crime he was to die. In Jesus' case this accusation was written in three languages — the official Latin, the current Greek, and the vernacular Aramaic — "The King of the Jews." The priests, exasperated by the wording, tried to have Pilate change it, but he refused.

By some it is thought that Matthew's wording of the inscription follows the Hebrew, John's the Greek, and Mark's the Latin. Probably they all followed the Greek save John, who adds, "of Nazareth." Matthew, Mark and Luke agree, but Matthew adds "Jesus" to the title (Grey).

38, 39. **Two thieves** (R. V., "robbers") — supposed by Trench and others to have belonged to the band of Barabbas. The "robbers" were usually zealots, who had taken up arms against the Roman government. **They that passed by.** — The city was filled with people attending the Passover solemnities. Many were attracted to the place by a morbid magnetism for a horrid spectacle. Many, too, who had heard of Jesus, and had perhaps put faith in Him, now that all His power seemed to have left Him, and He hung, branded with scorn, and writhing in anguish, on the accursed tree, confessed to themselves their mistake, and revenged themselves for their credulity by reproachful words and gestures. **Reviled him** (R. V., "railed on him"). — "The Victim was in full reach of every hand that might choose to strike, in close proximity to every gesture of insult and hatred" (Farrar). **Wagging their heads.** — See Psalm 22: 7.

40. **Thou that destroyest the temple** — quoting from the testimony before the Sanhedrin (chap. 26: 61). **Save thyself** — a taunting challenge to this boastful temple-destroyer and rebuilder (as He seemed to them). "You could destroy, you used to say, the temple up there with a mere word of your mouth, and build it again in three days. Well, then, pray *do* something of the kind. Step down and walk off, and then we shall believe you!" (Morison.) **If thou be the Son of God** — He did not look like it then, but they still quote from what took place before the Sanhedrin, and make a sort of poetic jingle of their taunts, which our translation does not show. They never dreamed that within three days He would rebuild the temple of His body which they were destroying.

The people who had shouted, but a day or two ago, "Hosanna to the Son of David!" now plainly see their mistake. If this man were divine, the Messiah, the Son of God, he would certainly never have been caught and crucified. So the chief priests are after all right, and this man is an impostor. The fact that he is crucified is proof that he ought to be crucified. So are men worshipers of success (Whedon).

41, 42. **Chief priests, scribes and elders** — the ruling classes in the nation, the Sanhedrin. It is their hour of victory, and their mockery also takes the form of a derisive song. **He saved others.** — They are compelled to admit that; but "His very mercy is turned into mockery" (Schaff). **Himself he cannot save** — both a false and a true conclusion; false, in so far as the power residing in Christ was concerned; true, in the sense that He could not save Himself if He would save others. **If he be the King of Israel** — R. V., "He is the King of Israel" — referring, perhaps, to the inscription above His head. **Let him come down . . . and we will believe.** — "Unless there was an *atoning* purpose in Christ's death, it will always seem strange that He did not offer some such miraculous proof of His power" (Schaff). "If He had done it, it would have made no difference in their belief, for they resisted the greater miracle of His resurrection" (Abbott).

43, 44. **He trusted in** (R. V., "on") **God, etc.** — Unconsciously in their mockery they quote almost precisely the language of Psalm 22: 8. Of course they substitute the word "God" for the august name of "Jehovah,"

which the Jews were too scrupulous to utter. A remarkable testimony is this to the inspiration of prophecy. Dr. Abbott comments on the false idea of special providence which is here illustrated: "Many still think that he who seems deserted of God cannot be a son in whom He is well pleased; and that God may always be expected to interfere immediately to save His children from unjust sufferings." **The thieves** (R. V., "robbers") **also, etc.** — Both, perhaps, at first, "trained to recognize no Messiah but a Messiah of the sword," reproached Him, and demanded of Him, if His claims were true, to save Himself and them. But one, according to Luke's account, changed his tone, vindicated the innocence of Jesus, and penitently prayed: "Lord, remember Me when Thou comest into Thy kingdom;" a prayer which Jesus answered with the sublime response, "This day thou shalt be with Me in paradise." At this point Jesus committed His mother to the care of John (John 19: 25-27).

45. **From the sixth hour darkness.** — This supernatural darkness lasted from noon until 3 P. M. As the moon was full, there could have been no eclipse of the sun, and authorities are divided as to whether it was a merely local or universal darkness. The historian Phallus and the annalist Phlegon were cited by early Christian writers for pagan confirmation of the universality of this darkness.

46. **About the ninth hour Jesus cried.** — He had been silent, so far as the record goes, during these three hours of darkness. Lange calls this "cry" "a shriek." **Eli, Eli, lama sabachthani?** — words taken from the twenty-second Psalm, which had already been so strikingly fulfilled in the mockery of the rulers and the casting of lots for His garments, that "this Psalm has been deemed a direct and exclusive prophecy of Christ's passion" (Schaff). Various explanations are given of the meaning of this cry. It undoubtedly expresses a sense of abandonment, a consciousness of "bereavement of the Divine presence," which Jesus had never felt before, and which was, in some mysterious way, the principal element in our Lord's *atoning* sufferings.

47, 48. **This man calleth for Elias.** — Meyer interprets these words as "a blasphemous Jewish joke by an awkward and godless pun upon Eli." So Alford and many other commentators construe the words as "intended mockery." Possibly, however, they misunderstood Him. **One of them took a sponge.** — According to John, Jesus had uttered the cry, "I thirst." It evidently produced some excitement among the bystanders, for several (John says) started to wet the sponge in the sour vinegar used by the soldiers. **Reed** — a hyssop stalk (John).

49, 50. **The rest said, Let be, etc.** — According to Mark's account the man himself hesitated before offering the sponge, and said, "Wait," etc. Possibly they thought that something unusual might happen; that the invoked "Elijah" might come and deliver Him. **Jesus cried again** — probably the words recorded in Luke 23: 46: "Father, into Thy hands," etc. **Yielded up the ghost** (R. V., "his spirit") — died, but not from exhaustion apparently. The physical cause of our Lord's death has been ascribed, with a good deal of plausibility, to a rupture of the heart. This supposition accounts for the discharge of blood and water mentioned by John, when the soldier pierced His side. The separation of the solid and liquid constituents of the blood takes place very quickly after the effusion of blood into the pericardium.

IV Illustrative

"I remember once talking with a German student who had served in the Franco-Prussian War. He was wounded in an engagement near Paris, and lay on the field unable to stir. He did not know exactly what was the nature of his wound, and he thought that he might be dying. The pain was intense; the wounded and dying were groaning round about him; the battle was still raging; and shots were falling and tearing up the ground in all directions. But after a time one agony, he told me, began to swallow up all the rest, and soon made him forget his wound, his danger, and his neighbors. It was the agony of thirst. He would have given the world for a draught of water." The excruciating agonies of crucifixion were "all gathered into one central current, in which they were lost and swallowed up — that of devouring thirst; and it was this that drew from our Lord the fifth word" (Stalker, quoted by Peloubet).

The Wanamaker Store.

Concerning a Number of Things

We have so many good things to tell about this week that we scarcely know which of them to leave out and which to put in, for we can't mention all of them.

It's a time full of good things; the season and the weather and the conditions are exactly right for bargains, and we are getting them right and left. With one reason and another, manufacturers and wholesalers are coming to us every day, with goods in their hands, anxiety in their eyes, and generosity in their hearts. They need our outlet, and they get it — if they make the price right. Therefore such offers as these.

Black Silk Grenadines

We have never known these beautiful goods to be so high in favor as this season. But here is a fine assortment, in advance of the wearing time, offered *at less than the maker's cost.* Paradoxical — but what do you care for *whys* when the fact is as it is?

At $1.15, from $1.75 — All-silk figured Grenadine.
At $1.50, from $2.50—All-silk figured gauze Grenadine.
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At $2, from $2.50—All-silk figured gauze Grenadine.
At $2, from $2.50—All-silk embroidered figured spiral stripe Grenadine.
At $2.35, from $3—All-silk embroidered polka dot gauze Grenadine.
At $2.50, from $3 — All-silk embroidered figured gauze Grenadine.
At $2.75, from $4—Beaded brocade all-silk Grenadine.

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We can't tell you as to their beauty, for there isn't room, and the samples will talk more eloquently than we can. But we do want to tell you of their cheapness, thus:

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Fancy Mixed Cheviots that were 37 1-2c. are 25c.
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Two toned Granite Cheviots that were $1 are 50c.
Two-toned Wool Grenadines that were 75c. are 50c.
All-wool Etamines that were 75c. are 50c.
Two-toned Sharkskin Cheviots that were 75c. are 50.
Fancy Bourette Cheviots tha were 75c. are 50c.
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SUNDAY EVENING PROBLEM

REV. THEODORE L. CUYLER, D. D.

THE very frequent public discussion of the problem of Sunday evening services proves its importance. The worship of God on His own day and in His own sanctuaries, and the preaching of the Gospel on that day, touch the very core of evangelical religion. If the services of divine worship in Protestant churches and the preaching of the Word are curtailed, there ought to be good reasons for it. The time-honored custom in most churches (except in sparse rural regions) has been to hold two public services on the Lord's Day. Our ancestors generally managed to attend both of them. Sixty years ago, when I first became familiar with the churches in New York city, the second service on the Sabbath was so well attended that this "problem" had not been started. It has come in with the new style of Sabbath, and with certain new ideas of conducting church services.

As a matter of fact, there is a large number of churches, both in the cities and the villages, where this problem is never raised, because the evening services on the Sabbath are quite as well attended as those in the morning. For example, I preached last Sunday in a flourishing Brooklyn church where the attendance at night is usually larger than it is in the morning, especially that of young people; it ought also to be said that the services are of exactly the same character at both services. No pyrotechnic displays of any sort are resorted to in order to fill the house. During my own ministry in New York city my evening congregations were much the largest, and it was then that I had the best opportunity to reach swarms of young men. During my thirty years' pastorate in Brooklyn my experience was quite different; here, except on special occasions, the attendance in the morning was forty per cent. larger than in the evening. This was no evidence of a spiritual declension in the church; nor is it an evidence of a low spiritual condition in many other flourishing churches where the first service on the Sabbath is much better attended than the second one. It must be remembered that many Christian parents are kept at home in the evening to look after the children, or to allow their servants to have their "outing." And if Christian parents would conscientiously use the Sunday evening for wholesome religious instruction of their children, I for one would readily excuse their non-attendance at church.

There are some good people who reside so far from their own church that it is not very easy for them to attend it twice on the Sabbath, especially if they are at work in the Sunday-school during the afternoon. Some faithful Christians also spend the Sunday evening in mission schools or other occupations of a benevolent character. Then, too, it must be confessed that there is an increasing tendency to devote the closing part of the Lord's Day to social visiting; and the number of "once-ers" (as Mr. Gladstone calls them) is steadily multiplied. I will not dispute that in the vast majority of churches, either for good reasons or for bad reasons, it is much more difficult to enlist and secure a full attendance at the evening service than it is in the morning. There are, indeed, some churches of whose evening services it may be said, as Carlyle said of poor John Sterling's congregation, that "one might fire a musket in almost any direction without taking a Christian life."

Well, what then? Shall the house of God be closed entirely because the attendance, for any reason, has become small? To this I would reply *No*; and certainly not if by any legitimate means that small attendance can be increased. It will not be wise to measure the spiritual good achieved by the size of a congregation. Sometimes the real value of a sermon is in inverse ratio with the size of an audience; and sometimes a great blessing attends the faithful preaching to a small assembly of souls. Every minister can testify that some of his best work has been done on stormy Sabbaths, when the Holy Spirit was with him, although not very many faces were before his pulpit. A single immortal soul hungering for the word of life is, in God's sight, a great audience. There were not over two dozen people in that little Primitive Methodist chapel in Colchester, on that stormy Sunday when one humble exhorter's plain sermon converted young Charles H. Spurgeon. My brother, never be as afraid of an empty pew as of your own empty heart.

There are some legitimate methods for increasing a Sunday evening audience — and some illegitimate methods are also attempted. One of these latter devices is the advertisement of discourses on startling and sometimes outlandish topics. Pulpit harlequinades are like brandy drinking: the dose of stimulants must be increased or it loses its effects; and all lowering of the pulpit lowers the religion of the congregation, and ends in killing a minister's spiritual influence. Another device is the substitution of a "service of sacred song" for any preaching of God's Word. Sacred music bears a most important part in divine worship; "praise is comely;" but human souls demand the bread of life, and they cannot be fed and grow strong on anthems. Drawing people to a church is one thing; drawing them to Jesus Christ and a Christian life is quite another thing.

Instead of resorting to questionable and sensational devices, every legitimate means should be employed to render the Sabbath evening service as attractive, as interesting, as profitable and spiritually fruitful, as possible. For one thing, it should not be too long; commonly, one hour ought to suffice, especially in churches where the Christian Endeavor Societies or Epworth Leagues of young people hold a meeting before the service. There ought to be as spirited singing as can be had, and a free and familiar style of service throughout. I would like to see it so free that if the pastor desired to call upon any one in the congregation to offer a prayer or to say a timely word, it should be done. For the most earnest presentation of practical truth and fervent appeal from the pulpit twenty minutes ought to be enough. There are certain persons who can only attend church in the evening, and their soul's welfare must not be neglected. The blessed Gospel, lovingly presented, should be kept in the foreground; when that fails, then the church doors may be locked up, but not before.

It is often said that a minister cannot discharge all his duties as a pastor and also prepare for preaching twice effectively on the Sabbath. In plain, perspicuous English that is a falsehood; it has been done by thousands of ministers through many a consecutive year. An evening discourse need not be elaborated. If necessity requires, a minister may wisely avail himself of notes previously used and preached afresh, *with improvements*. Audiences change; memories are leaky; a poor, juiceless sermon ought never to be preached once; but a thoroughly good one may be bettered at a second presentation. Sermons should be weighed, not counted. Do people never read a good book or hymn or poem *twice*? I am the last man to counsel my brethren to indolence; nevertheless, I can testify that on a second delivery certain discourses of mine have converted souls, by God's blessing, although when first preached they produced no apparent results. This problem of a Sunday evening service is a large and important one; on a few phases of it I offer the above suggestions. Roman Catholics keep open their churches every day; shall Protestant houses of worship for the salvation of souls be open only once, and that on only one day in the week? — *Independent*.

SANCTIFICATION IN THE M. E. CHURCH, SOUTH

WE regret to state that our sister church has been suffering for some time from an unhappy agitation of the subject of sanctification, such as was experienced some years ago in our own borders. There are strife, bitterness and schism in regard to this foundation doctrine. It is one of the saddest chapters in Methodist history that there has often arisen the most ungracious and unChristlike conflict over this tenet. But it is recalled that "This evil became so great at times in Mr. Wesley's day that he considered the question as to whether to continue the preaching of a doctrine so liable to abuse, and some of his preachers became silent in view of the wildest fanaticism, which required that some sixty persons be expelled at one time from the Foundry Society in London."

It is because of the agitation of this subject in the Methodist Episcopal Church, South, that the Book Agents at Nashville, Barbee & Smith, have brought out a pamphlet which includes the republication of recent articles written by Bishops Hendrix and Granbery upon the subject, with an introduction by Dr. J. J. Tigert, editor of the *Methodist Review* of that church. This pamphlet is before us, and for the instruction and edification of our readers we present a few excerpts from these distinguished representatives of that church. Editor Tigert says of the articles in question:—

"The articles alluded to keep equally clear of the Zinzendorfian and Calvinistic heresies of entire sanctification at conversion or in death only, and cling to the established position of Methodist orthodoxy that believers may expect to be made perfect in love in this life, at the same time shutting off the novel and unscriptural distinction between native

depravity and personally contracted defilement, a distinction set up in the vain endeavor to establish wholly different spheres of operation for regenerating and for sanctifying grace."

Dr. Tigert presents an interesting letter from Bishop McTyeire, written to a minister in March, 1883, in which this striking paragraph appears:—

"Dear brother, don't restrain the Spirit's course in you. Fulfil your commission. Your prudence and experience will avoid the needless offense — the errors that, so often and unjustly, have discounted and discredited the preaching of holiness, *after our own standards*. I am looking to such ministries as yours for great benefit and enlargement to our church. Don't cool down to the temperature you may find in any locality where the doctrine and practice of the higher life have been neglected. Bless us and our people with that Nova Scotia scene of revival — kindled by the fire of perfect love."

Bishop Hendrix begins by saying:—

"The perfecting of the saints is one of the great objects of the Christian ministry. So vital is this duty that every Methodist preacher throughout the world must make an affirmative answer to the question, 'Are you going on to perfection?' ere he can be admitted into the itinerant ministry. A holy ministry is necessary to make a holy church. It was not until our Lord could say to His disciples, 'Now ye are clean [pure] through the word that I have spoken unto you,' that He gave them the commission to preach the Gospel in all the world. Among the greatest gifts ever bestowed upon the race, next to the gift of God's beloved Son, was a pure ministry."

He proceeds later to define sanctification, or perfection, thus:—

"The relative perfection, or Christian perfection, which is possible in this life *is such indwelling grace and love as shall enable us to not voluntarily transgress any known will of God, and to be loyal to duty as shown us.* Absolute perfection, as far as such language is applicable to a finite being, would mean perfect service in word, thought, intention and deed; but this requires perfect knowledge, not only of the law of God, but of its application to every duty, opportunity, event and circumstance of life. Our service is imperfect because lacking in fullness. After we have done all, we must confess ourselves 'unprofitable servants.' Whatever the state of grace which we reach in this life, there will be involuntary errors and mistakes until the end, needing the atonement of Christ."

He thus asks and answers a fundamental question: "Is the work *gradual or instantaneous? It is doubtless both.*" Without doubt Bishop Hendrix holds and advocates what may be termed progressive sanctification, for he says:—

"The work which culminates in some blissful hour in perfection is also a progressive work, and those most deeply experienced in the things of God have become aware of constant growth *after* they had reached a state in which they could 'rejoice evermore, pray without ceasing, and in everything give thanks.' Hence the wise counsel of Mr. Wesley to call this experience 'neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since then I have not felt self-will or anger or pride or unbelief; nor anything but a fullness of love to God and to all mankind.' A grave danger is found in attempting to label our experiences. Pope says, in his 'Compendium of Theology:' 'A certain fanaticism of devout ignorance has in every age led enthusiasts to mistake transient effusions of heavenly influence for a finished work.'"

Bishop Granbery's article is entitled "Entire Sanctification: The Second Blessing." It is very clear that the two Bishops hold similar views upon the subject, for Bishop Granbery says: —

"The majority of Methodist preachers hold that progressive sanctification is the experience of all earnest believers, and that it may and should issue in entire sanctification during the present life. They do not fix the rate of progress, nor believe it to be uniform; they do not determine any date at which the work shall be fully accomplished. But time is an important element. 'First the blade, then the ear, after that the full corn in the ear.' 'But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.' The mustard seed grows, the leaven works, the babe strengthens and ripens into manhood. The burden of exhortation is that believers, in the diligent use of the ordinances, in the daily discharge of duty, in steady resistance to temptation, in communion with God and zeal for good works, should grow in grace and in the knowledge of Christ, and go on unto perfection.

"It is replied that entire sanctification may be approached, but cannot be attained, by this process. But why not? If we progress toward the goal, why may we not reach it? If we get within a stone's throw, why will not advance by the same means in the same direction overcome this little distance? . . .

"The 'second-blessing theory' teaches that after conversion there comes a second spiritual crisis, not less marked and momentous than the first; a new and different act of consecration and of faith, a new and different work of grace; that conversion removed only the impurity which had been contracted by voluntary transgression, for which the individual is responsible, and left untouched the inherited corruption of the nature; that sanctification destroys this residuum, inbred sin, and thus perfects holiness. The new birth restores a man to the moral condition with which he came into the world; he enters into the kingdom of God as pure as a babe, and no purer. He is forgiven all his sins, and the defilement which they brought upon him is purged away; but original, innate depravity cleaves to him. Therefore he needs a distinct cleansing, a second baptism of the Spirit, another creative act of God. From the day of his regeneration he is urged to call upon God for this additional blessing, to expect and claim it as a special, separate, instantaneous work of the Spirit now to be wrought in the soul, just as a penitent is urged to look to Jesus and receive remission of sins and change of heart.

"We are not aware of any warrant for this theory in so far as it affirms that acquired impurity is washed away in regeneration, and inbred impurity is washed away in entire sanctification. We do not find this distinction in the Scriptures, nor do we believe that it can be recognized in human consciousness."

We close with the very fitting and earnest words of appeal which Dr. Tigert addresses to his brethren who hold variant views upon this subject: "If the spirit of come-outism anywhere exists, let it be put away at once and forever. If the spirit of crush-outism has anywhere found expression, let it not be so much as mentioned among brethren — 'let us have peace.'"

One of the pulpits from which John Wesley preached stands in front of a Wesleyan chapel at Wednesbury, England. It consists of a horseblock, from which the founder of Methodism preached no less than forty-five sermons. In his time it stood by the side of a building in one of the open spaces in that town.

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Little Feathers from a Flying Wing

REV. WILLIAM I. HAVEN.

IT would seem presumptuous for me to take as a title a heading which is so closely identified with my honored father's occasional communications to ZION'S HERALD; but I may be permitted to approach it if I put the proper diminutive before it. In the language, however, of two inveterate punsters in our midst, one a great professor in a great university and the other a whole university in himself, I would say that these are pen feathers, and not pin feathers.

The flight so far has been southward and westward. Having been to all sorts of General Conferences in a variety of capacities, I felt coming over me that desire to attend just one more which I have observed affects others who have been to General Conference. I therefore was not surprised to find myself on an electric in the fascinatingly quiet and homelike city of Baltimore on my way to the Fourth Regiment Armory Building where the General Conference of the Methodist Episcopal Church, South, was in session. I suppose the beloved brethren who some years ago wrote so belligerently in this paper against the martial spirit of the Epworth Guards and the Boys' Brigades will be dreadfully shocked at the idea of holding a General Conference in an armory. But this, as we have heard, is such a remarkably angelic body, so free from the current weaknesses of ordinary gatherings of Methodist preachers, that even its warlike surroundings seemed only habiliments of peace.

I got there by some happy chance just as they were balloting for Bishops. Three unusual things occurred: First, the tellers read off the ballots on the platform in open Conference and everybody kept tally. When would we ever elect a Bishop if we went at it in that way? Second, though no one was elected on the first ballot, three of the brethren ran exceedingly close to each other; 102, 101 and 100 being the order and the figures of the vote. Third, these three brethren were all elected on the same ballot, though the Conference had decided to elect but one. This was an embarrassment of achievement which was only relieved by the Christian brotherliness of one of the bishops-elect, Dr. E. E. Hoss, who would allow no contention, and won for himself, if possible, even greater esteem from his church. I saw a score of delightful brethren: Sam. Jones, who sat in a rocking-chair on the platform and rocked while evangelists were being scored; Du Bose, the genial, wide-awake brother to whom they have intrusted their Epworth League interests, which do not seem to be wholly or considerably in disfavor; Steel, the brilliant, magnetic writer and speaker, who has been everywhere in the thick of it for years past. What a lance he carries, and how well he carries it, save when he sees the spectre of Negro equality, and then Don Quixote himself never was madder. But I must forbear, and not speak of Bishop Wilson who was presiding, or of Bishop Fitzgerald, the gracious, who was on the platform, or of the general body itself which seemed a notably compact, forceful and progressive organization. Who can help rejoicing in the prosperity of this sister Methodism? When such events happen as occurred recently in Texas, where the great League gathering of that section itself tabled a resolution asking the colored Leaguers to be shut out of the International Conference, and where the young leaders themselves simply said that the spirit of Christianity was moving in the direction of brotherhood, what have we to do but to say, "Hallelujah?" God bless the progressive Methodism of the Southland!

WASHINGTON AND THE SOUTH.

Of course I stopped over in Washington and looked in upon Congress and the new Congressional Library — a magnificent building, a magnificent situation, but for an artistic spirit not the equal of our Boston Public Library, and for a real book-lover not to be compared with the homelike Athenæum. It was an ideal spring afternoon, so I took the cables and electrics out through old Georgetown and on to the open country overlooking the city and the far-stretching panorama of the Potomac hills, and found my way over beautiful fields to a noble white marble building standing in present isolation. It seemed to me a mistake at first to locate a University, in this day, so far from the rush of things; but when I reached the building and saw the assured directness of approach of the great avenues of the city and the charming estates in the neighborhood, I could easily imagine this twentieth century University teeming with students, an educational Mecca for all our broad land, and, one must now add, the islands of the sea. In the evening I paid my respects to our Bishop Hurst, whose foresight and courage have laid the foundations of this great University. An hour in his fascinating library made one feel that there were compensations even in the episcopacy.

Late that night our train rolled southward out of the station where the Garfield tragedy occurred. We had two car-loads of raw recruits on board, bound for Chickamauga. You ought to have seen these recruits. The Washington policemen wore a beaming smile when they turned the crowd over to those in charge of the train and walked away as if a load was off their mind. In a few weeks these young roysterers will be braced up into a fine-looking line of soldiers. Such is the power of discipline. They were already good fighters. They hadn't much to learn in that line. You ought to have seen them at their ablutions with a bucket of water on the platform at Greensboro the next morning.

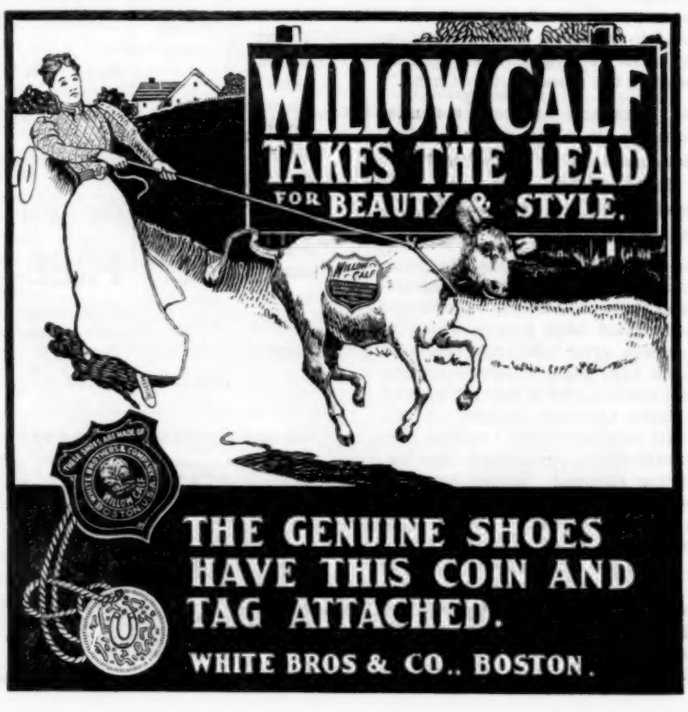
In due time I was walking up the Magnolia Avenue of our beautiful church property at Atlanta, Ga. The echoes of the Gammon reunion and the fifteenth anniversary and the great Epworth League convention organized by Assistant Secretary Penn had not died away. I was in time for the banquet — the first of its kind in the South. When did you ever hear of a Methodist preacher arriving too late for a banquet? It was a sight to stir one — these graduates who had been out leavening the Southland in their faithful ministry. I had long conversations with them, and to a man, whether from the country or the city, they said that their race was steadily improving, or "looking up," as they put in down in Georgia. The statisticians may work it out to their hearts' content to show that crime is increasing and what not, but one cannot travel out into the country and come in touch with the people and compare like travels of a score of years ago without having indisputable evidence that the Negro race is responding to the leaven and that the leaven is working all through the meal. The exercises of graduation at Clark University were very interesting. The boys had won the intercollegiate baseball pennant, and so we had all the usual enthusiasm of a real Commencement. Every one had words of highest commendation for President Melden and his wife.

THE GENERAL CABINET MEETING.

But I could only stop a day or two on the college and seminary campus, as my destination was way out in Illinois at Bloomington, another university town where another New Englander, President E. M. Smith, has charge, or is very soon to take charge, of one of our Methodist universities.

What a country the good Lord has given us! As our train sped through the cornfields of Central Illinois, I could hardly repress a burst of admiration. We ought to be a reverent, a thankful, nation when God's bounties are so lavished upon us.

The General Cabinet and the Illinois State Convention both held their sessions together in Bloomington. The city was overrun with Epworth Leaguers. It was pleasant to see the Stars and Stripes and our own banner of white and red flying from the flagstaff on the county court house. The convention kept us busy making addresses and conducting department conferences, and the cabinet meetings used up the time even to the "wee sma' hours." The reports showed all the departments to be in excellent condition. The Reading Course for 1898 and 1899 was fixed to consist of four splendid books: "The Founding of a New World," by Dr. Dryer; "Methodist Biographies," by Dr. Withrow of Canada; "The Supernatural Element in American History," by Dr. Swift; and a volume on "Every Day Science" that will be full of interest. The missionary campaign and study classes of the League were heartily endorsed, and a new book for the League at Work Series, on tem-



perance, by Miss Julia Colman, was arranged for, to be soon issued. A department leaflet on Social Work, prepared by Vice President Patten, was adopted. This leaflet is very valuable and suggestive. A commission on Junior League work was appointed. The committee on the next International Conference at Indianapolis was chosen, to consist of the General Secretary ex-officio, Rev. W. I. Haven, F. D. Fuller of Kansas, Prof. Copeland of Ann Arbor, Mich., and Rev. J. H. Coleman of Albany, N. Y.

The following greeting to the Epworth League boys at the front was unanimously adopted: "We send brotherly greeting to the Epworth League boys in our Army and Navy. We commend the spirit of patriotism and humanity which has led them to offer their services to the country. We pray the All-seeing Father to keep watch over them, save them from harm, and bring them again with unsullied honor to their homes!"

The cabinet adjourned, to meet in Boston just after the missionary meeting in November.

Brookline, Mass.

A partial relief from the trouble and vexation of dressmaking would be a great boon to a multitude of ladies. The enterprising firm of Messrs. Gilchrist & Co., Winter St., offer for a week to come to make skirts to order for a surprisingly low price. After the cloth has been selected, the customer will be relieved from further trouble, as competent dressmakers are employed by this firm, and they warrant perfection in "fit and workmanship" and "promptness in delivery." See advertisement in another part of our paper.

CHURCH REGISTER

HERALD CALENDAR

Twenty-third annual convention of the Strafford County S. S. Asso. at Farmington, June 3

Providence Dist. Pr. Mtg. at East Greenwich, R. I., June 6, 7

Concord Dist. Pr. Mtg. at Rumney, June 6, 7

Manchester Dist. Min. Asso. at First Church, Manchester, June 7, 8

District Stewards' Mtg. at same place at 1 p. m., June 8

Norwich Dist. Min. Asso. at East Glastonbury, June 13, 14

White Mountain Min. Asso. at North Monroe, June 13, 14

Dover Dist. Pr. Mtg. at Amesbury, Mass., June 21, 22

Colebrook Camp-meeting, July 4-9

New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass., July 18-29

Weirs Camp-meeting, August 15-30

Empire Grove Camp-meeting, Aug. 15-22

Claremont Junc. Union Camp-meeting, Aug. 23-30

Laurel Park Camp-meeting will begin August 22

Sterling Camp-meeting, Aug. 23-27

North Dist. and Worcester Circuit Min. Asso. at Sterling Camp-ground, June 13

CORRECTION. — In making up our statistical report for the Conference Minutes, in some way Lafayette St. Church, Salem, was not credited with its splendid subscription of $110 to the Boston Missionary and Church Extension Society. The omission was caused by some oversight in making up the accounts for presentation at Conference, and was not the fault of the pastor of the church or of the statistical committee. C. A. LITTLEFIELD.

CORRECTION. — By an error in copying, the name of the Norway and Bolster's Mills charge, Rev. W. B. Eldridge, pastor, was omitted from the list of appointments on the Lewiston District in the Maine Conference Minutes. W. F. BERRY.

DEDICATION. — The new Methodist Church in Ware will be dedicated June 9. Bishop Mallalieu will preach the dedicatory sermon at 2.30 p. m. In the evening Rev. E. M. Taylor will preach. All friends, former pastors, and presiding elders are cordially invited. J. W. FULTON.

WEST DISTRICT MINISTERS' WIVES' ASSOCIATION. — Annual meeting on Tuesday, June 7, with Mrs. Rev. W. J. Heath, 52 Florence St., Springfield. Lunch at 1 o'clock. Election of officers and literary program in the afternoon. Ministers' widows, wives and daughters are invited.

Take Maple St. or Walnut St. car.

A. M. BAIRD, Sec.

W. F. M. S. — The annual meeting in connection with the quarterly meeting of the Springfield District of the Woman's Foreign Missionary Society will be held in the State St. Church, Springfield, Thursday, June 2. Sessions at 10.30 and 2. Auxiliary reports and discussions. Paper by Mrs. P. H. Derby, president of the Woman's Congregational Board of Missions. Address by Mrs. Parks from India. Special music. Lunch, 15 cents, served by the ladies of the church.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

Money Letters from May 2 to May 9.

Adams & Son, W B Adams, N C Alger, J H Allen, I Antholne. L V Bailey, I E Beach, S M Beale, G Bennett, Wm Bishop, Mrs E Blake, G A Blaney, H L Boyden, Mrs M J Brewster, W H Brigham, J F Brown, G C Bryant. C E Chandler, Mrs G Chase, S F Chase, W B Church. G E Clapp, W F Clark, J R Clifford, J S Cole, A Converse, Mrs E Coolidge, A J Coultas, E Cullen, G M Curl, Curts & Jennings. Mrs S E Daggett, C T Davenport, W R Davenport, T D Davies, M Dickson, J A Dixon, D Dorchester, L H Dorchester, W B Dukeshire, S W Dunbar, C U Dunning, G F Durgin. D Earnshaw, Mrs B C Eastman, R Eastman, S T Elliott, F A Everett. O A Farley, C H Farnsworth, Mrs H E Fletcher, Mrs J S Fogg, F J Follansbee, A W Ford, Mrs W H Foss, M L Fresi. C W Gallagher, J S Gould, A S Graffam, D E Graves. Mrs E J Hall, A C Hardy, T Haworth, Mrs H Hedge, E J Helms, T M Holmes, C I Hood & Co, C M Howard, E H Hughes. Mrs I Ingell. Z F Jenney. W Keays, E J Kelley, N W Kimball, A B F Kinney. J B Lapham, A A Lewis, G T Little, B G Luther. H A Maynard, R McCullagh, A R McIntire, C W McPharson, R McVey, Miss M G Merrill, O R Miller, R B Miller, W H Moore. A R Nelson, J W Newcomb, T C Newhall, F Nichols, W A Northrup. Mrs H A Osborne. W N Parker, Annie Parry, D N Payson, W G Pearce, M Pearson, W T Perrin, H F Perry, P H Phinney, P A Pierce, G H Pierce, T W Pierce, O S Pillsbury, G Pollard, Mrs W D Poole, B J Pope, Mrs C E Prior. A D Reynolds, E E Reynolds, Mrs M W Richardson, W G Richardson, P W Robinson, R R Robinson. M A Sargeant, A C Savery, L M Scipies, J Scott, J O Sherburn, C A Simonds, G W Simonson, S H Smith, A A Snow, C N Stockwell, F M Stodder, Mrs H E Sturtevant, H B Swartz. N Tainter, E Tirrell, W S Tisdale. T Trevillian, H M Tower, S H Tucker. S F Upham. P Webber, E S Wetherbee, C C Whidden, Mrs E J Whitman, T Whiteside, C J Wigren, Mrs H M Willard, A M Williams, H W Wilson, Mrs G P Wilson, O Woodward, Mrs J E Worthington, H L Wriston. G A Young.

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MARRIAGES

APPLEFORD — CAPELL — In Norwell, Mass., May 15, by Rev. C. H. Williams, William Appleford and Edith B. Capell.

HEYWOOD — CARR — In Waterville, Me., May 4, by Rev. G. D. Lindsay, Roscoe Z. Heywood, of Winslow, and Mrs. Mary E. Carr, of Waterville.

HOLWAY — LOVERING — In same place, by the same, May 4, Ralph O. Holway and C. Gertrude Lovering, both of Waterville.

MANK — PACKARD — In same place, by the same, May 21, Herbert E. Mank, of Union, and Cora E. Packard, of Waterville.

Dr. Strong's Sanitarium

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For health or rest. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. New Turkish, Russian and Natural Sulphur Water baths. Dry tonic air, SARATOGA Spring waters, good wheeling, bicycle paths. Open all the year. Send for illustrated circular.

W. F. M. S. — The regular meeting of the Executive Board will be held on Wednesday, June 8, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston. This will be a special meeting of the Corporation. ANNIE W. PHINNEY, Rec. Sec.

LASELL SEMINARY COMMENCEMENT, June 1-8. — Wednesday, June 1, S. D. Society banquet. Thursday, 7.45 p. m., Commencement concert, admission, 50 cents. Friday, Lasellia Club banquet. Sunday, 10 45 a. m., sermon before the graduating class by Rev. A. B. Kendig, D. D., of Brookline. Monday, 7.45 p. m., Class Day exercises (cards necessary). Tuesday, 8 p. m., Principal's reception for the senior class (cards necessary). Wednesday, 11 a. m., Commencement exercises, address by Mrs. Mary A. Livermore; 2.30 p. m., silver anniversary of Miss Caroline A. Carpenter and Miss Angeline C. Blaisdell, address by Dr. C. W. Cushing, principal twenty-five years ago; 4, business meeting of the alumnæ.

WESLEYAN ACADEMY — Anniversary Exercises, June 17-22. Friday, June 17, 7.45 p. m., Upham prize declamations. Saturday, 7 45 p. m., Principal's reception to senior class. Sunday, 10.45 a. m., Baccalaureate sermon by Rev. Dr. S. F. Upham; 7.45 p. m., alumni sermon by Rev. William Ingraham Haven. Monday, 2 p. m., Class Day exercises of senior class; 7.45, Bond prize declamations. Tuesday, 10 a. m., report of annual committee; award of prizes; 2 p. m., annual meeting of board of trustees; 3, art reception at Studio; 7 45, annual concert. Wednesday, 10 a. m., graduating exercises, address by President E. Benjamin Andrews; 1 p. m., anniversary dinner; 7.45, alumni reception.

THE METHODIST REVIEW.

BI-MONTHLY.

WILLIAM V. KELLEY, D.D., Editor.

Price to Ministers, $2.00 per Annum.

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The Boston University Quarter-Centennial

[Continued from page 685]

tions of learning five and twenty years ago, has attained a dignified, ripe and influential maturity, concentrating by reason of real merit and brilliancy of accomplishment the attention of the cultured public and educational interests on her first quarter-centennial.

All that the amassed thought and broad experience of its honored president and its devoted committees could accomplish were brought to bear to make the event an ever memorable one. The program included the exploitation of the University's varied departments and allied interests. Its pages scintillated with radiant names of men famous in the professions and public life. Many changes from the ordinary Commencement week were instituted in order that the occasion might be given an especially historic and public character; so that in this year's program the regular Commencement order has practically been submerged to swell the tidal wave of historic and reminiscent achievement, in order that the convocation of 1898 might be more gloriously illustrative of the University's proud accomplishments. The long line of historical pamphlets have been disinterred; old folios have been drawn from their accustomed resting-places; records have been conned; and the high light of investigation and collaboration has been turned upon the dusky nooks of bygone events, all primely significant now as integral factors in the magnificent growth and development of Boston University.

Whether in the banquets of the four main departments represented in the governing board — the Schools of Theology, Law, Medicine and College of Liberal Arts; or in the Convocation day exercises, bringing together loyal alumni from far and near, their hearts aglow with the revival of youthful memories and love for their revered Alma Mater; or in the Commencement day exercises when hundreds of graduates were bidden God-speed upon the journey of life; or in the University Reunion day, when eminent speakers voiced from different standpoints their appreciation of the dignity of the occasion and its significance, the impulse was the same — to crown with laurel and honor the noble institution which holds so conspicuous a place in the world's great educational movements. The alumni, more active in this University's management than in any other, and who were given a prominent place in the day's observance, have taken advantage of the occasion to display their affection for their Alma Mater by a practical offering — a movement to endow a chair of history which shall be known as the Alumni Professorship.

The labor of planning for the celebration began some months ago when the University trustees sent to every graduate a cordial invitation to unite in a suitable commemoration of the quarter-centennial. The work has lain largely in the able hands of the executive committee of the Convocation — President Wm. F. Warren, and Rev. Joseph P. Kennedy, Charles Steere, Frank E. Allard, M. D., and John Wenzel, secretaries of the Theological, Law, Medical and Liberal Arts alumni, respectively.

Not only among the alumni and students has an active interest been generated in the University celebration, but also among prominent educators of sister institutions in New England and in all parts of the country. Among the college presidents and representatives who were in attendance were President Timothy Dwight of Yale; President Eliot, Harvard; President G. Stanley Hall, Clark University; President Timothy Brosnahan, Boston College; President B. P. Raymond, Wesleyan University, Middletown, Conn.; Bishop Hurst, Chancellor American University; President Butler, Colby; President Hyde, Bowdoin; President Carter, Williams; President Irwin, Radcliffe; President Julia Irvine, Wellesley; President Capen, Tufts College; Professor W. G. Ward, Syracuse University; Professor Elizabeth Hanscom, Smith College; Professor J. H. Appleton, Brown University, and others.

As Boston University has made its influence felt in stimulating contemporary and older institutions to higher standards and improved methods, so she has helped to elevate the grades of lower schools in preparation for college work. That these might be adequately represented in the celebration, invitations were extended to high school teachers of the State and to grammar school masters of the vicinity, scores of whom were present on Convocation day.

Among other noted guests of the quarter-centennial were Bishop Fowler, who sailed from Boston for Europe on the "Canada," June 2. The New England Conference was represented by Rev. C. F. Rice, D. D., Rev. L. H. Dorchester, S. T. B., Rev. W. H. Thomas, D. D., Rev. C. A. Crane, D. D. New England Southern Conference sent Rev. J. H. MacDonald and Rev. M. S. Kaufman, Ph. D.; New Hampshire, Rev. D. C. Knowles, D. D., and Rev. C. W. Rowley, Ph. D.; Maine, Rev. W. F. Berry; East Maine, Rev. F. E. White and Rev. Wm. Wood; Troy, Rev. W. W. Foster, Jr., D. D.; New York East, Rev. H. Welch, B. D., Rev. Levi Gilbert, and J. N. Brown, Esq.; Wilmington, Rev. H. G. Budd, Jr., S. T. B.; Michigan, Rev. D. D. Martin; Wyoming, Rev. C. H. Newing; Illinois, Rev. C. B. Taylor; East Ohio, Rev. John T. Morton.

THE BANQUETS.

The quarter-centennial was brilliantly inaugurated on Thursday evening by the annual alumni banquet of the School of Law, in Young's Hotel. The organization and early administration of this school, it will be recalled, was the last great work of the able and learned George Stillman Hillard, the law partner of Charles Sumner and member of the famous coterie of friends in which Webster, Longfellow, Holmes and Everett were numbered. Its graduates occupy prominent professional and public posts in many parts of the country. The interest of the occasion was augmented by the presence of the older alumni, who were enrolled on the student list when Boston University occupied humble quarters in a two-story building on Beacon St. twenty-five years ago. Judge John C. Kennedy, '81, president of the Law alumni, acted as toastmaster. Judge Edgar Sherman, of the Superior Court, Acting Dean Samuel C. Bennett, Hon. Harvey Buckley, Judge O. A. Marden, Hon. Elijah George, Hon. Chas. T. Gallagher, and Hon. James Williams were among the speakers. The sadness caused by the recent passing away of Judge Edmund H. Bennett, Dean for twenty-three years, threw a decided shadow over the festivities. Many personal tributes were paid, and a set of resolutions were drawn up in honor of the man who has done such adequate service for the School. James S. Williams, of Philadelphia, was elected president, and Hon. Charles Steere secretary and treasurer.

The alumni banquets of the Schools of Theology and Medicine, and of the College of Liberal Arts, took place simultaneously on Monday evening at the Bellevue, the Parker House, and Young's. All of these occasions were largely attended.

Rev. C. H. Stackpole acted as toastmaster at the Theological banquet, at which many of the Conference visitors were guests of honor. The occasion was largely reminiscent of the early days when Boston Theological Seminary, dating back to 1839, became by adoption a part of the projected University. Rev. J. B. Foote, S. T. D., of Syracuse, N. Y., a venerable graduate of the old Seminary in 1851, in a class of two, was honored as the oldest alumnus of the University. Dean Marcus D. Buell, S. T. D., outlined the growth of the School. Rev. Wm. I. Haven spoke for the trustees, and Mr. Thomas for the graduating class. Other speakers were Dr. C. M. Melden, president of Clark University, Atlanta, Ga., Rev. W. W. Foster, Jr., president of Rust University, Holly Springs, Miss., Rev. F. H. Knight, of Salem, and Rev. J. W. Hamilton, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society.

President Foy Spencer Baldwin of the Epsilon chapter, Boston University Convocation, and John Wenzel, secretary, were leading factors in the successful silver anniversary of the Liberal Arts alumni. This division does a helpful service for the alumni by publishing each year an up-to-date list of its members. Hon. John L. Bates, Speaker of the Massachusetts House of Representatives, brilliantly performed the duties of toastmaster. Prof. Borden P. Bowne, Dean of the Graduate School of Arts and Sciences, as guest of honor, was an active participant. The report of the committee regarding the fund for the chair of history showed very good results. Prof. F. R. Butler, chairman of the literary committee, aided largely in the success of the banquet.

None of the quartet of the alumni banquets exceeded that of the Medical School in point of interest. It was a representative gathering of that large portion of the medical fraternity who were taught the theory and practice of medicine and imbibed the principles of their profession at the University which now enjoys such high distinction among kindred institutions. This annual banquet, indeed, is always a great deal more than the word implies. This year a special effort was made to endow the occasion with the distinctive brilliancy befitting the annual ceremonies of so important a department of Boston University at the culmination of its first quarter century. An apprehension of its past history and present high position and influence brings a realizing sense of the usefulness and prominence of the Boston University School of Medicine. Improvement and enlargement have been the order of the years ever since its beginning at the adoption of the New England Female Medical College. This year's celebration ranks among the red-letter days of the institution — the most important of which occurred five years ago when

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles— How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

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the two new wings of the Homœopathic College, the new Dispensary, and the new Laboratory and Library, were opened with services in which Bishop Phillips Brooks, the Governor of Massachusetts, and members of the State Legislature took part. At its quarter-centennial the fact is recalled that this Medical School was the first in America to discontinue all shorter courses of instruction, and to make a four years' course a requirement of all candidates for the degree of Doctor of Medicine, thus elevating the standard in other leading colleges as well. The Dean of Faculty, I. Tisdale Talbot, M. D., has served the School in that capacity from the beginning. Its eminent success is largely owing to his untiring efforts and devotion.

Nearly two hundred persons participated in the meeting last Monday evening, which comprised faculty, graduates, and alumni, three in one. The Alumni Association convened at 6 o'clock. The order of the evening's exercises was varied and inspiring, enlivened by strains of sweet music by a fine band. Dean Talbot gave an address, in which he reviewed the progress and encouraging growth of the School. Dr. Charles Thomas, president of the Alumni Association, made an address, as also did Dr. W. S. Smith for the alumni. Certificates of membership were bestowed upon the graduating class, to whom a special address was made by Dr. J. W. Hayward for the faculty. The orators of the occasion were Mrs. A. B. Davis, whose topic was "Man's Mind: Its Place in Nature," and Mr. W. T. Lee, on "The Physician in Health." Reaching out from its present vantage-point of equipment, facilities and eminence among kindred institutions, the School of Medicine will continue to grow in influence and power.

CLASS DAY EXERCISES.

For the first time in six years the senior class at Boston University enjoyed the time-honored *fête* of Class Day on Friday. The chapel and halls were beautifully adorned with holly and the bright class colors, red and white, which needed but a bit of cerulean hue to make them completely representative. The brightness and glow within compensated entirely for the gloom without. The exercises were held in Jacob Sleeper Hall, and were such as befits a quarter-centennial Class Day. There was an informal reception of relatives and friends in the morning, and a pleasant evening social in addition to the formal exercises of the day.

QUARTER CENTENNIAL CONVOCATION DAY.

Convocation Day was celebrated this year with especial *éclat*, as was to be expected; for the Convocation of Boston University is a vastly important body. In B. U. nomenclature the word carries the idea of permanent organization as well as that of a convention. The Convocation is one of the four main divisions of the admirably organized University body — the others being the Corporation, the supreme governing power; the Council, composed of the deans of all the departments, which determines matters affecting department interests; and the Senate, a faculty of faculties, made up of all the professors.

The Convocation, allied but entirely distinct, is ranked among the governing powers of the institution, representing the student body through its alumni, who, immediately on attaining a degree, are admitted to its exceptional powers and privileges. The introduction among American institutions of this plan of alumni connection, based on English methods, is entirely due to Boston University's projectors. Membership in the Convocation, not being optional or dependent on fee, is the legitimate outcome and goal of the students' attainments, and is valued accordingly. Membership in its Convocation is the highest and only honorary degree conferred by the University.

This year the list numbers over three thousand members, five of whom represent the Convocation in the Corporation, two are in the Council, and seven in the Senate. In the Convocation all the varied departments of the University meet on common ground. It is a strong unifying element among the wide interests of the cosmopolitan institution.

Thus, although the banquets preceding Convocation Day had brought together many of the graduates of the different departments in social and helpful reunion, it remained for the great gathering of the Convocation to unite and focalize the rays of each notable assembly in one radiant mass. The brilliant auditorium of Tremont Temple has not contained a more significant and remarkable gathering. Each one of those present may have been said to be "inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages."

President William F. Warren, to whose devoted labors as executive head of the University the quarter-centennial is a monument, assumed the chair as permanent presiding officer of the Convocation. The invocation was offered by President Elmer H. Chapin, S. T. D., of Tufts College. Hon. William T. Harris, LL. D., United States Commissioner of Education, made the able Convocation address, speaking in part as follows: —

"I have thought that it would be appropriate, on this occasion, when we celebrate the completion of a quarter-centennial by this young and vigorous University, to ask your attention to the subject of higher education and its function in preserving and extending our civilization. Young as it is, Boston University has beheld greater changes in higher education within the epoch of its life than have been seen in any previous quarter-century since the Middle Ages.

"In 1872, the year before the founding of Boston University, the records of higher education show for the entire nation an enrollment of 590 students in each million of inhabitants — a little more than one college student for each community of two thousand population, on an average. Not only did the growth of schools for higher education keep up with the growth in population, but the enrollment increased year by year until in 1895 (23 years later) instead of 590 students we had 1,190 in each million. The quota had doubled, and it has since increased. . . .

"The number of students reported as engaged in post-graduate work in all our colleges and universities in 1872 was only 198. This has increased steadily, doubling once in five or six years, until in 1897 the number was 4,919. From less than two hundred, the post graduates have increased to nearly 5,000. They are twenty-five times as numerous now as at the time Boston University was founded. Professional students, too, have increased. The number studying law, medicine and theology in 1872 was only 280 in each million of inhabitants. In 1896 the 280 had become 740 in the million. . . .

"Higher education enables one to combine and reconcile conflicting details. It will enable our people to solve our problems of caste; the readjustment of vocations rendered necessary by invention of machinery; to bring into harmony our international differences. These possibilities make us regard as a good omen the increase of students in our universities, and especially in the second part of their education, that devoted to original investigation."

—

A stenographic report of the addresses of Governor Wolcott and Mayor Quincy, delivered on Wednesday afternoon, and of the addresses of the eminent speakers on Wednesday evening, will appear in our next issue.

June Weddings

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China Came Sets from the Royal Worcester Porcelain Co., in white satin boxes, costing from $30 to $90 each.

Cloisonne Vases direct from Yokohama, our own importation, $5 to $70 each.

Jardinieres and Pedestals from Doulton, Minton and the old blue from Hong Kong, $10 to $90.

Umbrella Holders, new designs from Doulton, Minton, Wedgwood and Holland; also the old blue Fitzhugh China, $3 to $60.

Mirzapoor Ware. Reproduction of Oriental Shapes and Colors. Vases and Ornamental pieces, $2 to $15. Desirable for Ceramic collections.

Old Blue Delft Plaques. Genuine pieces direct from the The Hague, $10 to $70.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Grasmere and *Goffstown.* — This charge has been very well manned by the Conference appointment this year, and if the people in each place will heartily co-operate in the work and in ministerial support, there is no doubt but that the work will be successfully handled.

Hillsboro Bridge and *Centre* are also assured that the Bishop did well for that charge this year, and they will do their best to make the Master's work prosper.

Henniker. — Pastor Locke and his excellent wife are settled in the parsonage, and although the support is considerably less than was received by them last year, they loyally undertake by pastoral visitation and earnest-hearted gospel work to build again the walls of Zion and to enlarge her borders in Henniker.

East Deering. — Rev. J. Simpson kindly undertook the work at East Deering for the presiding elder on Sunday last, as the Sabbaths in the quarter are not sufficiently numerous for the work, even when the Elder takes three points on a single Sabbath. Pastor Matthews is encouraged because his wife is somewhat improved in health, being no longer absolutely confined to her room all the time. If some of the Lord's household would deem it their privilege to send a few dollars to this man (Rev. C. T. Matthews) direct by mail or by the presiding elder, it would be a wise use of some part of their "tenth" money, I am sure. SIBRON.

Concord District

Milan, West Milan and *Dummer.* — This is a large field. To reach these three points each Sunday means hard work for the pastor. Not many men would willingly undertake it; but Rev. Willis Holmes dares to attempt almost anything that will promote the kingdom of God. He preaches in the forenoon at Milan; at 1 o'clock is at West Milan; at 4 has reached the schoolhouse at Dummer, preaching at each place. Then for the evening he goes one Sunday to Milan, and the other to West Milan. It takes a span of horses, a row-boat and a bicycle to help him over this territory. In addition to these places he holds week-evening services at Milan Hill and Success. To visit and care for all this company does not give him a great deal of time in the study. The work at Dummer is especially encouraging. On a week-night we found over one hundred packed into the school-house. At nearly every service souls are giving themselves to God. One backslider returned the evening we were present. The quarterly conferences added $100 to the claim, which will be a blessing to the pastor.

Stark. — The people are well pleased with the beginning of Rev. C. J. Brown's pastorate. They enjoy his preaching and his pastoral work, and are very hopeful of a good year. By the refusal of one man a year ago to pay the large sum for pastoral support he had paid for a few years, the claim of $525 was not made up last year within more than $80. The same conditions exist this year. Still they mean to do all they are able, and stand by the man who labors with them. The three months' old baby cared for by Mr. Brown's family has died.

Defects. — One of the defects in many a pastorate is the lack of proper pastoral work. In some cases pastors seldom call at all; in others they only call socially, and never say a word about spiritual things or pray with a family. Recently we called at a home where the new pastor had been. The lady said he had asked the privilege of praying with them — the first time any pastor had done so since the days of one old man of the Conference who is now on the superannuated list. It is a question if one of the reasons why we have not more success, is not that we are neglectful of this part of our work.

Grange. — This is the outpost for Lancaster — the pastor's afternoon appointment. They have no quarterly conference, but are represented in the board meeting at Lancaster. This charge has already paid the presiding elder's claim for the year in full, and he has not yet paid them a visit. B.

Over-Exertion of Brain or Body

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The session of May 23 was filled with throbbing patriotism. Addresses were delivered by Dr. Arthur Little on "Massachusetts in April, 1775;" Senator A. S. Roe, "Massachusetts in April, 1861;" and Col. Wm. Olin, "Massachusetts in April, 1898." No session was held May 30 on account of the national Memorial Day.

On Monday, June 6, memorial services for our late brethren, Revs. Hugh Montgomery and W. W. Baldwin, will be held; June 13, Rev. Dr. Reuen Thomas, of Brookline, will speak on "An Anglo-American Alliance."

South District

Bromfield St., Boston. — Mr. George Robert Hoskins, of Gardner, son of Rev. Robert Hoskins, of Cawnpore, India, delivered a very interesting and instructive lecture upon "Sights and Experiences in India," illustrated with one hundred beautifully colored dissolving stereopticon views, at the Bromfield St. Church on Monday evening, May 23.

South Boston, Dorchester St. — The ninth anniversary of the Epworth League was observed at this church on Sunday evening, May 15, with an interesting program. Addresses were made by the pastor, Rev. William Full, by the president of the League, Mr. Ethan Jago, and the vice-presidents. Major Gardner, private secretary to Mrs. Ballington Booth, and Col. Davies of the Volunteers, also spoke. The church was tastefully decorated for the occasion.

Egleston Square. — A good patriotic concert was given here under the auspices of the Epworth League on Thursday evening, May 19, the program consisting of the singing of national airs, solo selections, and readings. This church appreciates the return of Rev. W. A. Wood as its pastor for a second year. On the closing Sunday of the last Conference year he received 4 persons into church fellowship — 1 by letter, 1 from probation, and 2 on probation.

Winthrop St., Roxbury. — A memorial service complimentary to Gettysburg Post 191, G. A. R., was held last Sunday morning in this church. Rev. George Skene D. D., the pastor, preached an excellent sermon upon the larger patriotism of the hour. The singing by the quartet, especially of "The Star Spangled Banner," was unusually impressive.

Mt. Bowdoin, Dorchester. — Rev. Charles Tilton, the new pastor, has with his family just taken possession of a new parsonage, 28 Gaylord St. It is a large, beautiful and every way commodious house. The ladies of this church gave a housewarming reception, Thursday evening, May 19. Many people from the Highlands Church, Warren St., were also present, for Mr. Tilton is *their* minister too, being appointed to both churches. It was a very delightful affair. Mrs. Tilton was presented with a very fine banquet lamp. Refreshments were also on the program. The pastor has sent to all his people in both churches a circular letter full of good cheer and Christian fellowship. The outlook for a strong, united, enthusiastic church here is promising.

Bethany, Roslindale. — The Epworth League anniversary was fittingly observed on May 15. In the morning the anniversary sermon was preached by Presiding Elder Mansfield, and the collection for the City Missionary and Church Extension Society was taken. In the evening a special program was arranged, in which the officers of the League and the pastor, Rev. A. H. Nazarian, took part.

Dedham, Walnut Hill. — "Welcome the coming and speed the parting guest." On this line the welcome reception given to Rev. J. H. Pillsbury, the newly-appointed pastor to Walnut Hill Church, and the farewell reception to Rev. Ralph Newman, his predecessor, who goes at once to a field of labor in Michigan, were enthusiastic and well carried out. Mr. F. M. Bailey presided on both occasions, and presented Mr. Newman an envelope well filled with funds. The ladies did the hard work of decoration and refreshments, and members of the Epworth League, led by President Charles H. J. Kimball, provided entertainment, consisting of singing, music, and recitations. Both occasions were very pleasant. U.

Worcester. — Our local papers, in noting the departure of Rev. Charles H. Talmage from our church to the Congregational, each and all showed their ignorance of Methodist polity since they persisted in making him "one of the most distinguished ministers in the *Boston Conference.*" They are prone to refer to "good Methodist deacons."

Grace. — Rev. W. J. Thompson will celebrate his fifth year here by taking unto himself a wife, but he goes to New York for her. The lady is Miss Mary S. McLean, the daughter of one of our most responsible co-religionists in Gotham. The marriage takes place on the 14th of June, and then follows a long trip abroad, ending in September. Every one is wishing the hard-working minister the utmost happiness.

Trinity. — Socials are taking on a decidedly patriotic flavor — war songs, banners, and a general feeling that the country is undergoing a crisis.

Webster Square. — The Epworth League anniversary was observed in a most instructive and interesting manner on May 15, the pastor, Rev. L. W. Adams, preaching an appropriate sermon in the morning to the members of the League, taking the letters "E. L." as a foundation for his talk. Under the headings of "Excellent Living," "Earnest Laboring," "Ever Loyal," "Enthusiastic Loving," and "Everlasting Love," he portrayed the possibilities of every true Epworth Leaguer in the Christian race. The church was appropriately decorated with flags, bunting and flowers. In the evening the League held a consecration service, followed by addresses by different members of the League representing the several departments, with special music. The League is nobly aiding in the current expenses of the year. The pastor of this church has lately been made president of the Worcester District of the Massachusetts Sunday-school Association. The church work is in excellent condition, and the year opens with bright prospects.

Coral St. — At the League anniversary an address was given by Prof. L. E. York, of Clark University, his subject being, "The Glory of Young Men." Presiding Elder Mansfield has held his first quarterly meeting. Affairs appear to be

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in a flourishing condition. Reports were presented by President Walter Taylor of the League, B. F. Sawyer, superintendent of the Sunday-school, and W. H. Clark, treasurer.

Laurel St. — The exercises of the League anniversary brought out the queer fact that in this church more birthdays come in March and October than in other months. Also that the men beat the women at spelling. That is queer, too!]

Worcester Epworth League Circuit Meeting. — If the weather had been fine, the church in Cherry Valley would not have held all who rallied to the gathering, May 23. As it was, 149 put in an appearance in spite of the storm. Enough outside people were present to bring the number up to 200. President Russell presided. Rev. L. W. Adams, of Webster Square, read a lesson from the Bible, Rev. R. E. Smith, of Spencer, offered prayer, and most excellent music was furnished by a choir of Spencer people. Their singing was appropriate and given in an appreciative manner. A roll-call revealed representatives from every League in the circuit save two. The local chapter bore off the banner as having the largest number of representatives. Hon. Alfred S. Roe, of Worcester, gave an address on "The Present Crisis."

The observance of the anniversary of the Worcester Church Extension Society in Trinity Church, Sunday, May 22, was well attended, and all the local clergy were heard in behalf of the undertaking. This is a measure demanding and meriting the active participation of every Methodist in the city. QUIS.

North District

Park Ave., West Somerville. — Rev. Garrett Beekman, the pastor, has a son in the war. Mr. Fred. W. Beekman, living in Ohio, has gone to the front as captain of Troop F, First Ohio Volunteers. In this troop are 38 college men and 58 from the high schools, beside others.

Epworth Church, Cambridge. — On Thursday evening, May 19, the Oxford Club of Harvard was entertained by Mr. and Mrs. Oliver H. Durrell at their home, 17 Dana St., Cambridge. The evening passed all too quickly even for busy students. The Club has accepted the invitation to make an annual visit to this delightful Methodist home.

Auburndale, Lasell Seminary. — Miss Carpenter and Miss Blaisdell complete, in June, their twenty-fifth year of service at Lasell. On Wednesday, June 8, teachers and pupils will assemble at Lasell to give their congratulations to these teachers for this unusual period of happy relations. In the afternoon, Dr. Charles W. Cushing, Principal Bragdon's predecessor, under whom these teachers began their work there, will give an address of congratulation and reminiscence.

Somerville, First Church. — The annual convention of the North District Epworth League, held in this church last week, was largely attended and was enthusiastic and successful. The address of welcome was delivered by Charles M. Jenkins, president of the Union Square League, with a response by Rev. George F. Eaton, presiding elder of the district. The addresses of Rev. Dr. A. B. Kendig, Bishop Mallalieu, and Rev. Dr. S. A. Steel were greatly enjoyed. A full report will appear in a later issue.

First Church, Fitchburg. — The year at this church has started in prosperously under the pastorate of Rev. W. G. Richardson. A reception was given the pastor and his family, May 5. The speaking was by J. L. Harrington representing the various church organizations, Rev. B. F. Kingsley of West Fitchburg in behalf of the clergymen, Secretary C. S. Bishop of the Y. M. C. A., and Mr. Richardson. Music was furnished by the Y. M. C. A. orchestra, and light refreshments were served by the ladies. The Epworth League anniversary was observed, May 22. The pastor preached to the League in the morning; upon invitation of the League the official board conducted the League prayer-meeting; and in the evening there was a reception of Juniors, and speaking by the past presidents of the League. The money which it is estimated will be needed for current expenses, above the receipts from pew rentals, has all been pledged for the coming year. Mrs. Richardson has taken charge of the junior department of the Sunday-school, and the whole school is in excellent working order.

Worthen St., Lowell. — An impressive memorial service for Hon. and Mrs. Jeremiah Clark was held in Worthen Street Church, Sunday morning, May 22. The pastor, Rev. Dr. E. T. Curnick, preached an appropriate sermon from Job 14: 14: "If a man die, shall he live again?" He dwelt tenderly upon the good traits of these eminent servants of God, and the large congregation was deeply affected. The choir rendered several sweet and fitting pieces, and people and choir sang some old songs dear to the hearts of the deceased. Mr. and Mrs. Clark died within a few hours of each other, and were buried in one grave.

Clinton. — Mr. and Mrs. John H. Rowell celebrated their golden wedding anniversary on Wednesday evening, May 18. The vestries of the church were open, and there this beloved couple received the congratulations of many friends. Rev. A. M. Osgood, the pastor, presided during the evening. Varied exercises of song, poem, and address made the time pass quickly and delightfully. Mrs. A. M. Osgood read an original poem, and Rev. E. S. Lewis, of Cleveland, Ohio, a former resident of the town, sent his contribution in verse. Rev. C. H. Hanaford, a former pastor, made felicitous remarks, as did Rev. Dr. C. M. Bowers, Rev. A. M. Osgood, and Mr. W. E. Parkhurst. The last named gentleman, on behalf of many, gave a purse of money to Mr. Rowell. Mr. A. R. Lewis, a nephew, in a few well-chosen words, presented also a generous sum of money from relatives. These two gifts amounted to $160. Many other testimonials were presented.

Ashland. — Wednesday evening, May 18, a reception was given the pastor, Rev. E. H. Tunnicliffe, and family, under the direction of the Epworth League. Rev. J. Peterson, of Saxonville, assisted in receiving. After the reception remarks were made by Mr. Peterson, the pastor, and members of the church. A quartet furnished music. It was a pleasant and enjoyable occasion. Thursday evening, May 12, the League observed the ninth anniversary with appropriate exercises.

East District

Ipswich. — Rev. A. B. Kendig, D. D., has led this church in a two weeks' revival service with good results. Christian life has been quickened, strengthened and qualified, sinners have been convicted, and some of them have sought conversion. Dr. Kendig has won the hearts of all.

East Saugus. — By the recent death of Henry George, of this town, the church has come into the possession of $1,000, payable in yearly interest.

Everett. — The Conference year opens pleasantly and prosperously. The retiring pastor, Rev. W. H. Meredith, left the church in excellent condition; the spirit of union prevails, and all departments are running well. A hearty reception was given the new pastor, Rev. C. M. Hall, on the first Sabbath, and this was made formal on the evening of April 28. The parsonage is being thoroughly repaired within and without at an expense of over $300. The Ladies' Social Circle has become responsible for the outside painting. May 15 was observed as anniversary day by the Epworth League. A sunrise prayer-meeting at 6 was attended by forty-eight persons. The morning and evening services were in harmony with the observance of the day. The social services are well attended and spiritual in tone, and the people are looking for a revival. All the benevolences for the year have been provided for by the "cent-a-day" plan, and every apportionment is fully met. Prof. W. L. Bulkley from Claflin University was with the church on the evening of April 24, and delivered an address on "Christian Education in the Far South." The people responded with a generous collection for our school at Orangeburg. The Minutes give this church no credit for Bishops. It was paid, and the receipt therefor is in the hands of the treasurer. U.

W. H. M. S. — The celebration of the tenth anniversary of the founding of Immigrant Home, East Boston, May 18, was a very happy event, which was participated in by over a hundred ladies. At 2.30 P. M. Rev. F. T. Pomeroy conducted the devotional exercises. Dr. V. A. Cooper, Mrs. Geo. W. Mansfield, Dr. F. H. Tilton, Mrs. Joseph Mansfield, and Mrs. A. C. Clark followed with short addresses, and Mrs. Burlen sang some beautiful songs. At 4.30 a handsome flag, presented by a gentleman too modest to allow the mention of his name, was flung to the breeze, and it was greeted by cheers from the crowd watching its elevation, prolonged whistles from the switch engines then in front of the house, and the singing of "The Star Spangled Banner." The ladies then re-entered the Home, where there was a sale of useful and fancy articles and refreshments. In the evening the children of the Sunday-school gave a pleasing entertainment of recitations and songs, and Miss Pierce sang some brilliant solos. The children were treated to ice-cream and cake. On Thursday the Scandinavians continued the celebration.

W. F. M. S. — The May meeting of the Cambridge District was held on the 19th, at Flint St. Church, Somerville. The morning session was

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devoted largely to reports and the consideration of matters relating to the more effective working of the auxiliaries. The most encouraging feature of the reports was the very substantial increase in membership. Full of helpful suggestion was an exercise, delightfully conducted by Mrs. Butters, on "Hints for Programs." Miss Holt created much interest in the condition of the Branch treasury, paid a high tribute to Miss Danforth's services, and urged a broader use of personal influence to win others to the work. Mrs. Nutter, branch superintendent of Young Woman's work, deepened the impression of her intense devotion to her department, and her high ideals for the young women of the church. She presented her plan for raising $1,000 for the proposed boarding school in Ku Cheng. "Scraps from South India," gleaned by the ever resourceful president, and read by eleven young ladies, gave dark glimpses of the lives of India's girls without Christ, and the joy and genuine loyalty of these when led to know the Master. The program was enlivened by the singing of a hymn in Chinese by young ladies of the entertaining church, and the "Wen Shun Motion Song" — the latter appropriately introducing Miss Glover, of Tsun Hua, China. The speaker held her audience in closest attention as, in her easy manner, with here and there a happy touch of humor, she vividly portrayed the pressing need of the work, the overstrained lives of the workers, all too few, and the blessed results of their labors; and intensified the conviction that it does indeed pay to pray and give and labor for China's daughters who, in their heathenism, have "no light, no gladness, no hope." The lessons of self-denial, eager service for Christ, patient endurance of suffering, taught by these school-girls put to shame the Christian experience of many at home, born to an heritage of the faith. "Is everybody a Christian in America?" "Why don't they send more missionaries over here?" are questions our representatives find it difficult to answer.

The beautiful day, the kindly welcome and entertainment of the local auxiliary, the goodly attendance, the variety and helpfulness of the program, and the sweet spirit of fellowship and consecration, combined to render the day one that must bear fruit in the missionary life of Cambridge District. G. G. S.

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West District

Chicopee Falls. — On Sunday, May 15, the congregation cheerfully subscribed $500, which were lacking to meet the estimated expenses for the current Conference year.

Shelburne Falls. — The new Conference year begins well in this place. The interior of the parsonage has been painted, papered, and in other ways improved. The society is awake and in earnest. Rev. W. E. Morse is pastor.

Greenfield. — The daily *Gazette and Courier* of Greenfield, in its issue of May 16, publishes a large part of a sermon delivered by Rev. W. C. Townsend, under the caption, "War with Spain."

Springfield. — The Bishops have accepted the invitation to hold their next semi-annual meeting in Springfield. This will be an event much appreciated by the Methodism of this vicinity.

West District Preachers' Meeting is held biweekly, in commodious quarters furnished by Trinity Church, Springfield. On May 9, Rev. L. H. Dorchester presented a thoughtful paper on "Socialism;" and on May 23, Rev. W. J. Heath spoke on the subject, "National Spirit Our National Safety."

Westfield, First Church. — A very desirable innovation has been made in the financial operations of this strong old church. Instead of letting the current expenses remain until the last of the year, and then making up arrearages, as has been the custom for many years, the expenses for the present year have been fully provided for in advance. The pew rentals are larger than formerly, which is very gratifying to the pastor, Rev. L. H. Dorchester, at the beginning of his fifth year. Weekly-offerings from a large number of worshipers, including young people and children, supplement the pew rents, distributing the burdens and training the young people to grasp the great truth that paying to God's cause is a part of the worship.

Westfield. — The first Massachusetts soldier to die in the present struggle was Wesley S. Brass, of Westfield. He was brought from Florida to Westfield, his home, and on May 25 he was buried with military honors and with general and profound expressions of sorrow. The *Springfield Republican*, in describing the event, says: "Despite the downpour of rain, hundreds of citizens turned out to honor the memory of the soldier lad, and never in the history of the town has there been such a funeral as the one held yesterday. Places of business were all closed, flags were floating at half-staff, bells were tolling, bands playing muffled strains, men and women with solemn faces watched the funeral procession as it passed through the streets, and throughout the town a spirit of deep reverence was manifested. The patriotism of the citizens was given a true test and it was surely not found wanting. Men, women and children braved the rain, and at the Methodist church there gathered a crowd of not less than 1,700 people." Rev. L. H. Dorchester, in his funeral address, said: "We receive Wesley Brass, our soldier hero, home again; but how differently from what we expected when we sent him away! Wesley Brass had the spirit of a real hero. His desire to enlist was a passionate longing, which even the realistic descriptions of Southern war by his soldier father could not quench; and a longing so patriotic and noble that even his father could not criticise it, though Wesley was his only child, and not of the ruggedest health. It is a holy cause in which Wesley Brass and all our soldiers and sailors enlisted, to disenthrall suffering, starving, down-trodden humanity. 'Tis not for revenge, nor for territorial aggrandizement that we fight; rather it is for our brothers in want and woe — hoping for nothing in return."

Spencer. — In many respects the work here is opening well. On the evening of May 2 a reception was given to the pastor, Rev. R. E. Smith, and his wife, with over two hundred present. May 1, one was received from probation and two by letter, and over one hundred came to the Lord's table. In a recent Sunday evening service 68 testimonies were given. Congregations and interest are increasing. The ninth anniversary of the Epworth League was observed with appropriate exercises, on the evening of May 13, the church being handsomely decorated and a large congregation present. The pastor made an address on the subject, "The Leaguer, Plus the Spirit of Faith, Enthusiasm, and Victory." This church, though somewhat depleted by reason of business reverses to the town, offers an excellent field. The writer of this note remembers that in the course of his father's pastorate there, twenty years ago, the social meetings were so flourishing that the difficulty in conducting then was not to see that the time was properly occupied, but rather how to close at a suitable hour. May the best days of Spencer Church be reproduced in the immediate future, and then still better ones be seen!

Greenfield. — The good people of this society gave their new pastor, Rev. W. C. Townsend, a pleasant reception on the evening of April 29. The work is opening well, and there is a good prospect of a pleasant and successful year. May 15, Mr. Townsend preached a sermon on the war with Spain, using as a text Psalm 144: 1: "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." This discourse received large attention in the local paper, a column of the next issue being devoted to it.

Bondsville. — A reception was tendered to Rev. H. G. Alley and family, under the auspices of the King's Daughters. The room was profusely decorated with the national colors. Mr. and Mrs. E. E. Ryther assisted in receiving the guests, refreshments were served, and Messrs. Shaw, Whiting and Parent, with Misses Alexander and Page, furnished a musical entertainment. Revival meetings have been held under direction of the Salvation Army Band, with apparently excellent results, about sixty presenting themselves at the altar, all of whom claimed to have found the Saviour. Believers were quickened, also.

Laurel Park Camp-meeting. — Arrangements are in progress for an unusually attractive camp-meeting at Laurel Park, beginning Monday, Aug. 22. At the annual meeting an appropriation was made to secure prominent men of the church to give sermons or addresses forenoons, and lectures to the ministers some time each day of the week. The afternoon and evening sermons will be by ministers of West District on evangelical lines, followed by the old-time altar services. It is expected that Bishops Mallalieu and Ninde will be among the speakers. A house has been

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secured for the use of the ministers of the district. Arrangements will be made to accommodate bicycles, also for a leader of singing, as well as organist. A late train will leave the station for Springfield and way stations, after the evening services. All pastors who have chapels or tents upon the ground, or who have people who attend, are requested to give early notice of the meeting to their congregations. H.

N. E. SOUTHERN CONFERENCE

Providence District

Wickford. — A very pleasant reception was given the new pastor, Rev. E. F. Smith, and his family on the Saturday evening after their arrival. Grand Army Hall was filled with members of the church and congregation. Dr. George C. Soule presided. The address of welcome for the official board was given by Clark R. Hines; Sunday-school, John Willis; Epworth League, Arthur Secor; the local churches, Rev. C. A. Maryott, of the Baptist Church; the community, Rev. F. B. Cole, of St. Paul's Episcopal Church; the ministers, Rev. C. T. Pike, of Lafayette Advent Church. Response was made by Mr. Smith. Singing was interspersed, and the social hour following was very delightful; and, according to the local paper, the whole affair "augurs well for the future usefulness of pastor and church."

Providence Ministers' Meeting. — The Methodist pastors of this city and near-by places met in regular weekly session, Monday, May 16, in Mathewson Street Church. Rev. F. L. Streeter made a brief address in retiring from the presidency, and introduced his successor, Rev. J. O. Randall, who felicitously responded. Rev. R. C. Miller assumed the duties of secretary and treasurer in place of Rev. J. O. Randall. The paper was read by Rev. R. C. Miller, and was a highly entertaining and thoughtful "Study of the Life and Writings of Oliver Wendell Holmes."

Missionary Committee. — The annual meeting of the Missionary Committee of the Methodist Episcopal Church, which has been invited here, occurs in November. Arrangements for its entertainment are soon to be perfected.

Personal. — Rev. J. E. Fischer, of Wickford, R. I., who has been supplying a charge in the East Maine Conference for about a year, has returned home, and for the present may be addressed at Wickford. He is available as a pulpit supply, or would assist in revival services, for which he is commended by many brethren and is endorsed by his pastor, Rev. E. F. Smith.

Rabbi Davidson, a member of Trinity Church, Providence, is working quietly among the Hebrews of the North and East sides of that city. He goes from house to house, and in personal interviews is doing much to enlighten his people and to bring them out into the liberty which he has found in Christ.

Rev. D. L. Brown is connected with the editorial staff of the Providence *Evening Telegram*. He has oversight of all the Grand Army and church news.

Providence, Asbury Church. — The second district of the Rhode Island W. C. T. U. held a convention in this church on Friday, May 20, morning and afternoon. During the month 3 persons have united with the church on probation, and 1 by letter. The first quarterly conference made the estimate for pastor's salary $1,200 and house.

Attleboro. — The great fire that occurred here on Tuesday, May 17, at midnight, swept away $1,000,000 worth of property, and threw 3,000 people out of employment. The large jewelry establishments at the side of the railroad near the station are now ashes. The Conference which a month ago was so royally entertained in this beautiful town will join in the mourning over this catastrophe.

Revivals. — The presiding elder of this district, Rev. E. C. Bass, reports an unusual interest at the very beginning, and conversions are already occurring in several places.

News Items. — It will be a great pleasure to this correspondent to get a frequent report from the churches in the district concerning all matters of interest. Monday or Tuesday would be the right time to send items. A lay correspondent is often preferable, and always does good work. Will not the pastors appoint one at once? Address No. 13 Jenkins St., Providence, R. I.

KARL.

New Bedford District

Bourne. — Rev. R. E. Schuh is enjoying a few days of well-deserved absence. He will visit Drew Theological Seminary in his capacity as official visitor from New England Southern Conference.

Bournedale. — Rev. Jason F. Thurston, a local preacher connected with our church at Sagamore, has been engaged to supply the pulpit of the Pondville Baptist Church. Mr. Thurston has before supplied for this society.

South Yarmouth. — Rev. George W. Tupper gave a reception to the boys of his Sunday-school class on Friday evening, May 6. Combined with the reception was the presentation of prizes offered by the pastor to grammar school pupils for the best essay upon "Miles Standish." The first prize was awarded to Miss Hazel Chase, and the second to Miss Clara Baker. This is not the first time the pastor has shown his interest in the schools and young people of the town. It need not be said that the boys and girls are his firm friends.

West Dennis. — The pastor, Rev. J. T. Docking, has entered heartily upon his work. He plans to give his people the best he has and the best that can be secured. Arrangements are being completed whereby the village will have the opportunity of listening to Mrs. Mary A. Livermore.

Provincetown, Centre Church. — Rev. and Mrs. W. I. Ward have been assured of the sincere affection and co-operation of their people in this new field of labor. On Monday evening, May 9, in the vestry, handsomely decorated with plants and flags, under an arch bearing the word "Welcome," Mr. and Mrs. Ward were received by Captain R. M. Lavender and Mrs. A. W. Fuller. Mr. A. L. Putnam made the address of welcome in behalf of the church, to which the pastor feelingly responded. There were music, readings and remarks by Rev. Wm. F. Skerrye, pastor of the Congregational Church, and Rev. E. J. Ayres, of the Centenary Church. Mrs. Ward was presented with a large bouquet of choice flowers.

Provincetown claims the honor of having three of its young men with Rear Admiral Dewey at Manila.

Cataumet. — The semi-annual meeting of the Barnstable County West District Sunday-school Association was held with this church, May 19. Rev. W. D. Woodward, the pastor, is president of the Association. Miss Vella gave inspiration by her presence and address. Rev. G. A. Grant, of Middleboro, illustrated his address by making the chalk talk. The parsonage enterprise is occupying a large share of the pastor's time. By his untiring zeal enough has been collected for a beginning, largely from friends outside the charge. The work is now very much in need of about $500 to make the completion possible. Those acquainted with the needs certify that they justify the demands. If any friends of the church, interested in the comfort and convenience of ministers' families, could assist in this work, it would be gratefully received by a struggling society and a faithful pastor and family.

New Bedford Social Union. — The annual meeting and banquet was held in the vestry of the County Street Church, Monday evening, May 16. About two hundred were seated at the banquet. The tables were tastefully arranged and the decorations, supper and program reflected credit

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upon the committee having the work in charge. In the absence of the president, Mr. Fred L. Thompson, the first vice-president, Mr. Marshall F. Lewis, presided. Rev. Eben Tirrell, pastor of Pleasant Street Church, invoked the Divine blessing. After the company had demonstrated their appreciation of the good things provided, Mr. Lewis called the Union to order. An interesting and encouraging report was read by the secretary, Mrs. C. G. Winslow. Five socials with addresses and the annual banquet have been held during the year. David Small, treasurer, reported the Union out of debt to date. The officers elected for the ensuing year are: President, Marshall F. Lewis; vice-presidents, Lot B. Bates, Mrs. H. K. Nye; recording secretary, Miss Mabel Hathaway; corresponding secretary, Charles A. Tuell; treasurer, David Small. The new pastors — Rev. F. J. Follansbee, of the Acushnet ("Head of the River," "Mother") Church, and Rev. C. Howard Taylor, of the new Howard ("Baby") Church — were introduced, and made brief addresses. The Union was favored by the presence of Mr. J. E. C. Farnham, a former president of the Providence Social Union. He drew some comparisons between the two organizations very favorable to the New Bedford Union in the matter of expense and of election to membership. Any person of good moral character may become a member upon payment of one dollar, and is then entitled to all lectures, socials, and the annual banquet, without additional expense. Drs. A. B. Kendig and J. W. Johnston, Revs. E. H. Hughes and A. J. Coultas, have been the speakers this year. Light refreshments are served at the socials. The Union starts out with every prospect of another successful year. L. S.

MAINE CONFERENCE

Augusta District

Augusta. — Dr. E. S. Stackpole and family were tendered a royal reception. Speeches, music, refreshments and sociability were features of the occasion. By his pulpit ministrations and pastoral intercourse he has made a fine impression.

Bingham and *Mayfield.* — Here is a good "backwoods college" for some young minister, who thinks more of souls than salary. One sister, a very hard-working woman, offers to board a man and do his plain washing for $1 a week. Many of our people are quite as willing to sacrifice as are the ministers. Rev. T. Whiteside is at present looking after this flock.

Hallowell. — Rev. D. E. Miller and wife were given a most cordial reception, with the usual features of such an occasion. Pastor and people are happy in their new relation. At the quarterly conference, held May 18, he reported 90 pastoral calls. Two have asked for prayers. The outlook is hopeful.

North Anson and *Embden.* — Rev. J. E. Clancy, the new pastor, came to us from the Baptists this spring. But he was converted in a Methodist prayer-meeting and married a Methodist wife. He is a good preacher and faithful pastor. He has a fine library and is studious. Both he and his wife are musical. The outlook for this charge is better than it has been for a long time.

Solon. — Rev. T. Whiteside is on his first year, and has already made a fine impression. The parsonage has been put in good condition.

Madison. — Rev. F. C. Norcross has the honor of being the only fifth year man on the district. And this is his first charge. He has an earnest and devoted people. There seems to be no reason why this year should not be the best of the five. The new baby bids fair to be a Bishop.

Skowhegan. — Rev. B. C. Wentworth is on his fourth year. Here, also, a royal welcome was extended to the pastor and family. A floating debt of $200 was an embarrassment to the church, and the presiding elder volunteered to present the matter to the people on Sunday morning, May 15. There was a generous and prompt response, and in a few minutes the whole sum was pledged. In the evening a large audience gathered for the Epworth League anniversary. The presiding elder gave the address.

Larone. — Mr. Judson Packard, an exhorter and member of the Skowhegan church, is doing an excellent work here. He holds social meeting and superintends a Sunday-school. Mr. Wentworth took the Elder out to an afternoon service in a private house. It was good to be there.

Fairfield. — Rev. O. S. Pillsbury is also on his fourth year. The reception tendered him and his family was one of the pleasantest social events of the town for a long time. Four men have recently joined in full and two on probation. The pastor's son Myron, a junior in Colby University, is president of the League. A party of sixteen Epworthians recently went to the *Centre* and held a Sunday evening social service. The pastor's second son, Merton, is attending school at Kent's Hill.

Waterville. — Rev. G. D. Lindsay is a very busy man. Among his special engagements is that of delivering the Baccalaureate sermon at the Castine Normal School on June 5. He has recently preached to the Masonic fraternities of Oakland and Waterville. He is now president of the Epworth League, and is planning for advancements on all lines of work. But for the stringency of the times his salary would have been raised this year.

East Livermore. — An attractive home wedding occurred on Wednesday, May 4, at the home of Mrs. E. M. Folsome, at East Livermore, when Miss Alice H. Morse, of Boston, was united in marriage with Rev. D. R. Ford, of Knightville. Presiding Elder Ladd performed the ceremony. The house was beautifully decorated. A course dinner was served at 1 o'clock. The gifts were numerous and elegant.

The pastors are generally planning for Children's Day services. The Ministerial Association will probably be held, June 27 to 29, at Livermore Falls. Let us have a grand rally!

A. S. L.

Lewiston District

Receptions have been given to many pastors, new and old. Auburn; Hammond St., Lewiston; Beacon St., Bath; Mechanic Falls; Intervale, N. H., and West Paris, report pleasant occasions with interesting musical and literary programs.

All things considered, the appointments on Lewiston District seem to be well made. No readjustments are found necessary.

Lewiston District is asked to contribute $271 toward the missionary debt. Ten pastors have pledged for themselves and their churches $113. Thirty charges have not reported. Eight cents per member will meet the apportionment. Let every delinquent church respond at once.

Bowdoinham is happy in the return of Rev. A. W. Pottle. A carefully selected list of new books in Mr. Pottle's library indicates a purpose upon his part to instruct the people with things new as well as old. Maine Conference has some members who will never cross the dead line.

Brunswick has seen a year of prosperity. Congregations are good, Sunday evening services are thronged, conversions are frequent, finances are healthful. Elbert Holmes, the pastor's son, is a student in Bowdoin College. Prof. Hewitt, son of Rev. Hosea Hewitt, a teacher of Greek in Bowdoin College, is a member of this church whose efforts and influence are greatly appreciated.

Auburn gives enthusiastic greeting to Rev. C. S. Cummings. Mr. Cummings has spent several days at Camp Powers, Augusta, fulfilling his duties as chaplain of the First Regiment. If his regiment is called to leave the State, he will doubtless be obliged to resign his office, since duty to home and church seems to demand that he remain in Auburn.

Andover. — A new stable annexed to the parsonage is nearly completed. The church edifice has a new coat of paint. Other repairs are contemplated. A small advance in salary estimate was voted Rev. E. T. Barentzen, the pastor, at the first quarterly conference. A pleasant feature of quarterly meeting in this place is a union service frequently held by the Congregational and Methodist societies. Such a service was held Sunday evening, May 1, in the edifice of the former society.

Rumford and *Dixfield.* — Rev. Wm. Graham has furnished rooms in the parsonage at Rumford Centre, and will occupy the same as headquarters. He will, until further notice, alternate Sunday services between Rumford and Dixfield. The work opens hopefully at both points.

Rumford Falls. — Rev. I. T. Johnson began a series of evangelistic services here, May 8. Large congregations are in attendance and several persons have sought Christ. Foundations for the new parsonage are nearly completed. The house is located almost directly opposite the residence of Rev. G. B. Hannaford. Hence the locality, in the colloquial speech of the community, is called "Methodist Corner."

Mexico continues to be a part of Rumford Falls charge. Bishop Cranston's decision made at Norway and published in our Minutes affords much satisfaction to our Methodist constituency at Mexico. We have learned some facts and defined some principles by the Mexico case. In all future attempts to adjust interdenominational difficulties, it must be understood that arbitration cannot be effected except by the mutual consent of the local societies involved. No denomination has delegated, or can delegate, to

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any committee or board the authority to determine whether an existent society has a right to continue in existence. Mutual consent of local societies involved is necessary to arbitration. With this principle steadfastly kept in view, the Interdenominational Comity Commission has a field to fill and a work to do. At the quarterly meeting, Sunday afternoon, May 8, the presiding elder preached to an audience of 116, all but ten of whom were from Mexico.

Buckfield.— Rev. G. B. Hannaford is greeted by many old friends here. The work opens well. Mr. Hannaford's address will be Rumford Falls, as heretofore. JUNIOR.

Portland District

Woodfords and *East Deering.* — Rev. J. R. Clifford, in a very inspiring pastoral letter, announces the establishment of four classes instead of one, with a monthly general class alternating between the two charges. A revival on this line in all our churches would bring back the old-time power of Methodism. The opening sentence of the pastor's letter is encouraging: "An increasing desire is manifested by many of the members of the church for an advance movement, not only in personal Christian attainment, but in the winning of precious souls for whom Christ has died. The many earnest prayers for these results, which are constantly heard at our services, are prophetic of victory in the name of the Lord."

Missionary Debt. — The churches are responding promptly to the presiding elder's appeal for pledges for this purpose. A little effort will raise the small amount asked of this district.

Portland. — The Epworth Leagues of Portland united in celebrating the ninth anniversary, at Chestnut St. Church, on Sabbath afternoon, May 15. Rev. Luther Freeman gave an appropriate address. The audience was large and the decorations and music very fine.

Goodwin's Mills and *Hollis.* — The young people at Hollis are making an effort to revive the Epworth League, as they feel the need of such an organization. The scattered condition of the population renders frequent meeting very difficult.

Westbrook. — The pastor has opened the year well by holding a "missionary prayer-meeting." He plans to hold one every month. The first one was enthusiastic, and resulted in quickening the missionary life of the church. Two persons, husband and wife, were converted recently. The class-meetings have largely increased in attendance.

Pleasantdale. — The people gave Rev. J. H. Roberts and wife a cordial reception on their return from Conference. The new Elm St. church is ready for the plasterers.

Ministerial Association. — The ladies of Gorham are making special effort to entertain the preachers royally. They will be disappointed if the attendance is small. Let every preacher come on Monday and remain until Wednesday noon. Your local prayer-meeting will run without you one week, and the brethren, including the presiding elder, will feel grateful for your presence. At the "Round Table" on Tuesday morning plans for revival work will be discussed and arranged for the year. Send to Rev. Wm. Cashmore, Gorham, for program if you have not received one. E. O. T.

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NEWS OF THE WEEK

Tuesday, May 24

— Italians observe the 400th anniversary of the martyrdom of Savonarola.

— Celebration of the 79th birthday of Queen Victoria.

— Twenty-one transports at Tampa, Fla., in readiness to move troops to Cuba.

— Judge Lewis W. Clark appointed Chief Justice of New Hampshire.

— Death, at Amherst, of Rev. Charles L. Woodworth, D. D., for nearly twenty-five years secretary of the American Missionary Association.

— Duke Almodovar de Rio accepts office as minister of foreign affairs in the new Spanish cabinet.

Wednesday, May 25

— The President calls for 75,000 more men to serve two years.

— Drastic measures recommended to prevent photographing United States fortifications.

— The Government formally recognizes the American Red Cross Association.

— Three transports sail from San Francisco for Manila with 2,500 troops.

— Russia, Greece, Venezuela, the Netherlands and Canada issue neutrality proclamations.

— Troops reach Kwella and relieve imperiled missionaries on the west coast of Africa.

— Close of the 25th annual session of the Conference of Charities and Corrections.

— Death of John M. Wood, who for the last five years represented the American Seamen's Friend Society at the Navy Yard, New York.

— The Secretary of the Navy forbids the use of mottoes on any supplies bought for the Navy.

Thursday, May 26

— Food riots reported in the Chin Kiang provinces, China.

— Great snowstorm in Russia. Thirty-five lives lost and 150,000 head of cattle perished.

— A son of Brigham Young fails for $1,500,000.

— The widow of Geo. M. Pullman will claim dower rights. This will give his sons a fortune.

— Lynching of a Negro boy in Maryland.

— Reports of threatened revolution in Spain; queen said to have been advised to make preparations for sudden flight.

— The Spanish torpedo boat "Terror" sails from Martinique.

Friday, May 27

— Sinking of the English steamer "Mecca;" 53 lives lost.

— The strength of the United States Army, when increased by the last call for 75,000, will be 278,500 men.

— Baldwin Locomotive Works, Philadelphia, secures contract for 77 first-class locomotives for the Trans-Siberian Railroad.

— Mrs. Julia Ward Howe celebrates her 79th birthday. She has just returned from Europe.

— Mrs. U. S. Grant accepts the office of president of the Woman's National War Relief Association.

— Of the six Spanish vessels captured and sent to Key West, four were condemned and two ordered released.

— The annexation of Hawaii attached as an amendment to the War Revenue bill now being considered by the Senate.

Saturday, May 28

— Mrs. Mercy Gray, Oakland, Cal., leaves over $1,000,000 to charity. The Baptist Foreign Missionary Society gets about $100,000.

— A $75,000 fire at Houlton, Me., and a $200,000 fire at Dallas, Texas.

— The National Bank of Commerce, Boston, said to have lost $50,000 through its assistant paying teller, who has disappeared.

— Price of print cloth advances to two cents.

— Captain Gridley of the "Olympia" invalided home.

— The remains of the late William E. Gladstone buried in Westminster Abbey with imposing ceremonies.

— No signs of an outbreak of yellow fever this season. The President nominates 28 brigadier generals; Col. Fred. D. Grant among the number.

— Prof. Charles A. Briggs ordained deacon in the Protestant Episcopal Church.

— The Presbyterian General Assembly adjourns to meet next year at Minneapolis.

Monday, May 30

— The Italian Cabinet resigns.

— Death of the widow of the late Admiral Dahlgren, at Washington, aged 68.

— The "Harvard" arrives at Kingston, Jamaica; and the "St. Louis" comes to New York for her battery.

— The "Columbia" returns to New York, having been in collision with the British steamer "Foscolia."

— The Administration is convinced that the Cape de Verde fleet is at Santiago de Cuba.

— Roosevelt's Rough Riders off for Tampa.

— President Faure declares that France will maintain the strictest neutrality.

— Oscar S. Strauss will succeed James B. Angell as minister to Turkey.

— Death of the Hon. Henry P. Rolfe of New Hampshire.

— Steamer "City of Worcester" runs ashore near New London, Conn. No lives lost.

WEDDING GIFTS. — The skill in giving bridal gifts is in selecting something that is useful as well as ornamental. Formerly jewels and silver were the things given by the royal personages; but as the fashion has grown it has broadened out into pictures, books, clocks, cut glassware, fine china, vases, bric a-brac, pieces of fine furniture, rugs; in brief, handsome things that are not only useful but ornamental as well, that do not require being put in a burglar-proof safe. The fascinating array of choice pieces assembled at Jones, McDuffee & Stratton's, which their buyers have gleaned in Europe, are a revelation to connoisseurs in fine ceramics; and since American cut glass equals, if not surpasses, the Bacarrat of France, they have a large and attractive selection of the home product. Their art pottery rooms on Franklin Street are worthy of a visit. Probably no house in this line in this country has a more costly and comprehensive exhibit at this time.

Decidedly the best characterization of "yellow journalism" that we have seen is the following in an editorial in the *Atlantic Monthly* for June: "Newspapers conducted by lost souls that make merchandise of all things that inflame men's worst passions."

The editor of the *Phonetic Journal*, London, England (founded by Isaac Pitman, the inventor of the well-known system of shorthand, who was himself in early life a Wesleyan), sends the following note relative to the specimen of Charles Wesley's shorthand which appeared in ZION'S HERALD for March 23: "The prayer in shorthand in the Bible given by Charles Wesley to his wife is what is known in the Church of England as the Bidding Prayer. The prayer is still used on special occasions before the sermon, as, for example, before the Latin sermons at Oxford University and at the services attended by Her Majesty's judges before the business of the assizes commences in the county towns of England. It was possibly in the latter connection that Wesley used the Bidding Prayer, and the Baron referred to was probably one of the judges of the Court of Exchequer, all of whom had the title of Baron.

The circulars of the railroads are becoming veritable works of art — a fact most forcibly brought to our attention by the beautiful Summer Excursion Book for 1898 just issued by the Fitchburg Railroad Company. This stout pamphlet of information is profusely illustrated with exquisite half-tone views of the various summer resting-places along the route of this well-known, favorite road, beginning with Boston, through Cambridge, Concord, bits of picturesque New Hampshire and Vermont, Northfield, the Berkshires, Hoosac Tunnel, Troy, Saratoga, etc. Do not decide upon the place for your vacation before obtaining one of these excursion books from Mr. J. R Watson, the general passenger agent at Boston.

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